CRVMVS
of
COMFORT

And Godly
Prayers
with thankful
remembrance
of
Gods wonderfull Deliverances of this
Land.

The 42. Edit.

B L

The Printer to the Reader.

COurteous Reader, the truth I said in the former Editions of this Book; The desire of a Prayer-Book in this Volume, was the first motive that made me gather some Prayers out

divers Mens workes, which were either not common, or out of print; and to get some godly Ministers to help me therein, and so make up this Book of Crumms, which I therefore first so called for the manner of gathering. And being desirous to keep the Title and manner of the Book, because I see it is well accepted of some good people now to the 42th Edition, I have obtained of a good Friend the revising, and correcting of it

it in many things; who because of the title, hath thought fit to place in some of the first leafs, certain passages of Scripture, by which example thou maist gather more for like occasion, and for which it may more justly bear the name, The Crumms of Comfort. *To whom I have been also beholden for some special Prayers and Thanksgivings. And though before I used the letters of their Names, out of whose writings I had collected some of the Pray-*

ers; Yet now lest any offence should be taken, I forbear, wishing thy true good and comfort in this and all thou readest; and rest,

Thine in the Lord,

M. S.

What

What Prayer is.

1.

PRayer is a serious lifting up of our hearts unto God, in the Name of Christ Jesus, either to crave needful things, or to give thanks for things received.

What time we are to take for prayer.

2 WEE ought alwayes to pray, at least three times a day: In the

Morning, at Noon, and at Night. These are three special occasions for it: the entrance upon the dayes calling; the receiving of Gods creatures for our enabling; going to rest after our travel. Look back in these, how God hath preserved, provided & blessed thee; and they are answerable occasions of praise. See *Dan.* 10. and *Ps.* 55. 17. *Evening, and morning, & at noon will I praise thee.* And in *Ps.* 119. 164. *seven times a day doe I praise thee.* And more, the Apostle in 1 *Thess.* 5. 17. saith, *Pray continually*; and Verse 18. *In all things give thanks.*

First,

3. IF thou art to come before a King, or great Person, thou wilt consider for what thou comm'st to him; and wilt order thy self in *behaviour*, *apparel*, and *words*, and frame thy self to all dutiful *reverence* and *seemlinesse*: Much more order thy self to come before thy Glorious Creator the King of Kings, Eccle. 5. 2. *Be not rash with thy mouth, and let not thy heart be hasty to utter a thing before God; for God is*

in the heavens, and thou art on the earth, therefore let thy words be few.

What gesture we are to use in prayer.

4 THe most decent, and fittest gesture is *kneeling*, & looking up to Heaven, especially when we desire Mercy, Grace, or any blessing to come down upon us: *groveling* or *looking* downwards to the Earth, when we remember and bewail our sinful life past, *Act.* 7. 60.

Yet any decent gesture may be used, so it be comly, & serve for our furtherance in devotion, or better

ter expressing our affections; it may be either in *going, standing, sitting* or *lying*.

We may pray also either with voice, as *David* in his *Psalms*: or in silence, as *Moses* and *Nehemiah*.

Besides our most special *Devotions* at set times, we may use *Ejaculations* at all times upon every occasion; which are short desires of the heart lifted up to God with great *fervency*.

Why God sometimes doth not hear our Prayers.

5 FIrst, because sometimes we doe ask we know not what, *Mat.* 20, 22.

And

And Jesus answered & said, Ye ask you know not what. The things may be good, but not good or fit for us.

Another reason, because we ask amisse; *James 4. 2. Ye ask and receive not, because ye ask amisse, that ye may lay the same upon your pleasures.*

God doth also deferre sometimes in that which he will hear, and delayes granting what we desire, that he may the more stir up our *Faith and Hope*, and make us more careful and diligent to pray; and that we may the better esteem his gifts when we have them; and shew our selves

selves more thankfull and obedient unto him for them.

In thy preparation endeavour to be

6 First, truly humbled in thy self in the sight of thy sins, and sense of the occasion of thy Prayer.

2. To be raised up in some comfortable assurance of Gods mercy in pardoning thy sins, and of his favour to hear and help thee through Jesus Christ.

Jam. 4. 10. *Humble your selves before the Lord, and he will raise you up.*

A good means to help us in our preparation, and to stir us up to prayer, would be

7 First, a Pious consideration of the greatne e and goodnesse of our heavenly Father.

Secondly, a sense of our own unableneſſe to crave of God his holy Spirit to assist us in our prayers.

Thirdly, the present reading, or serious (though brief) meditating on some such part of Gods word, as either makes for our *humiliation*, or *faith*, or may come nearer, or concern the

the ſpecial occaſion of our Prayers.

Almes and *Faſtings* are good means to further our private Devotions as well as the more publike, as we may ſee, *Acts* 1.

---

8. *Some ſpecial paſſages of Gods word gathered up, wherewith the poor ſoul that is not more able to provide by his own skill, or hath not always at hand better ſtore, may pick ſome comfort, and gather ſome ſtrength.*

FOR humiliation in ſight of thy own ſins, meditate on theſe and ſuch like places.

John

John 9. 31. God heareth not sinners.

Pro. 1. 24. Because I have called and ye refused, I have stretched out my hand and no man regarded.

Verse 28. Then they shall call upon me, but I will not answer, They shall seek me early, but they shall not find me.

Isa. 1. 14, 15. Bring no more oblations in vain, when you shall stretch out your hands, I will hide mine eyes from you, and though you make many prayers, I will not hear: For your hands are full of blood.

9. To

9. To help the Repentants Faith by the mercy and grace of God in Christ, meditate on these and such like places.

1 John 2. 1. *These things write I unto you, that you sin not; and if any man sin, we have an advocate with the Father, Jesus Christ the righteous, and he is the propitiation for our sins.*

Isa. 1. 16. *Wash you, make you clean, take away the evil of your works from before mine eys: cease to do evil, learn to do well: come now let us reason, &c.*

1 Cor.

1 Cor. 6.11. *Such were some of you, but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God.*

Rom. 8.33,34. *Who shall lay any thing to the charge of Gods chosen? It is God that justifieth, who shall condem?*

Heb. 10.22. *Let us draw near with a true heart in assurance of faith, our hearts being pure from an evil conscience.*

1 Jo. 5.14,15. *And this is that assurance that we have in him, that if we ask any thing according to his will, he heareth us. And if we know*

that

that he heareth us whatsoever we ask, we know that we have the Petitions which we have desired of him.

Matth. 11. 28. *Come unto me all ye that are weary and laden, and I will ease you.*

Psal. 50. 15. *Call upon me in the day of trouble, so will I deliver thee, and thou shalt glorifie me.*

Eccle. 7. 14. *In the day of affliction consider.*

Heb. 12. 10. *He chasteneth us for our profit, that we might be partakers of his holiness.*

Ver. 11. *Now no chastening for the present seemeth to be joyous, but grievous: but afterwards it bringeth*

the

the quiet fruit of righteousnesse, unto them which are thereby exercised.

James 1. 4. *Let patience have her perfect work, that ye may be perfect and entire, lacking nothing.*

Psalm 126. 5. *They that sow in tears shall reap in joy.*

Rom. 15. 4. *Whatsoever was written afore time, was written for our learning, that by patience and comfort of the Scripture, we might have hope.*

Rom. 8. 26. *The Spirit helpeth our infirmities: for we know not how to pray as we ought: but the Spirit it self maketh request for us with sighs that cannot be expressed.*

Gal.

Gal. 4. 6. *God hath sent forth the Spirit of his Son into your hearts, which cryeth* Abba Father.

Holy Sentences, containing usefull matter for Meditation.

1. IN the multitude of the sorrows of my heart, thy Comforts have refreshed my Soul.

2. Be not dismaid having nothing, be thou the servant of God, and thou hast more than the Lords of the Earth in their great possessions.

3. If

3. If thou be'st truly godly, thou shalt never fall into extreme misery.

4. Godliness brings contentation, and being contented, thy wealth exceeds the treasures of the mighty.

5. Earthly jewels are as Chaff or Dust, for Riches fly away with the wings of the wind, but the graces of the Spirit remain for ever.

6. Wouldest thou have thy Children thrive after thee, & leave them a good estate? look not to thy Chests or Baggs, or store of land which thou hast to leave them; but be thou Vertuous, Godly, and Religious,

ligious, and God will be the bringer up of thy children, and prepare a portion for them.

7. True bleſſedneſs doth not conſiſt in great wealth, but they which hunger after righteouſneſs ſhall be ſatisfied.

8. *Lazarus* went from Poverty to Riches, and *Dives* from Riches to Poverty.

9. Howl ye rich men, for the Canker and Ruſt of your Gold and Silver ſhall one day witneſs againſt you.

10. Godlineſſe begins with Wants, Sorrows, Sadneſs, Sting of conſci-

ence, Losses, Povertie, affliction of Soul, Dejection of Spirit, Penitencie for Sins: These be the Harbingers of Heaven.

11. The rich hath pleasure, the poor pain, in this World: But the rich are tormented, and the poor comforted in the world to come.

12. My Son take heed to thy own heart: For thy heart is deceitful, and may well be called the great Impostor of the World.

13. The righteous find the way sooner to Heaven in prison, than the Prince in his Palace.

14. Never fear what God

God doth against thee, but rather be afraid what thou doest against God.

15. Crosses to the Godly reclaim thē, crosses to the wicked consume them.

16 Persecutions in their own Natures are curses, but if we put them to the best use, they are blessings: For through the Valley of Tears, we come to the Hill of Joy.

17. He that will not seek GOD in prosperity, the Lord will not be found of him in adversity: For how can we look that GOD should save us, if we do not serve him.

18. Make not Religion

the Cloak and colour for deceit. For then thou wilt find thy self deceived, and God will disappoint thy presumption.

19. The Law of Nature concurrs with the Law of God. *Doe to all, as thou wouldest be dealt withall*; and then thou mayest expect a blessing upon all thou takest in hand.

20. As one Lamp lights many, and gives ten times more than it hath it self, & loseth none of its own light: so one godly man by his good example, makes many more, alwaies maintaining good to himself, and ministring others.

21. I

21. If thou be so sinful a sinner as not to think of sin, and of thy Death, and Resurrection; Remember thy own *Conscience* shall at last accuse thee: For as a man dies, and Worms are bred in the dead Carcass to consume it; so the *Worms* of thy *conscience* shall come to terrifie against thee at the last day.

22. When thou art ready to commit a sin, think God stands before thee to perswade thee from it, the Devil behind thee to drive thee to it, thy own Conscience in the middest to terrifie thee after it, the Heavens above to witness

against it, the earth below to swallow thee for it: therefore pray stedfastly that thou mayst be delivered from it.

23. Consider the Flower of the field, how it flourisheth in the spring, and dieth in the winter, and yet riseth to his former lustre: so remember thy life, thy death, and last the resurrection.

24. Whersoever thou goest, rydest, and remainest, if thou be alone, take one of these Companions to thee; either thy *Prayer-book*, or thy *Bible*, good *thoughts*, or charitable *works*, for these four are the

the truest companions thou canst have to be with thee in any occasion whatsoever.

Let thy Prayer be thus Framed.

First, confess thy sins.
Secondly, crave faith.
Thirdly, desire repentance.
Fourthly, perseverance in good.
Fifthly, directions for a good life.
Sixthly, for the Church and family.
Seventhly, Thanksgiving for all benefits received.

The Readers Prayer for the right use of this, or some other help of Devotion.

MOst gracious Lord, which knowest the grievous sins and manifold infirmities of thy poor and unworthy servant, give me accesse unto thy Throne of Grace by Christ Iesus, and grant that what so I ask of thee may be to the Glory of thy Name, the Good of thy People, comfort and salvation of mine own soul. Also grant me so to make use of this

this and other helps of Devotion, that in and by them I may chiefly seek for, and stir up the grace of thy holy Spirit, whereby I may in heart cry Abba Father, *to thy heavenly Majesty; that so thou mayst look on me as thy Child, and pour on mee thy grace, whereby I may be enabled to shew my self thy servant here, and be accepted among thy children in Heaven through Iesus Christ. Amen.*

PRAYERS AND MEDITATIONS.

12.

A Morning Prayer at our first rising from sleep.

O Heavenly Father, of all light the true Sun-shine, so open my heart with this the opening of my eys, that it may still be so fixed on thee, that this day

day, and all the rest of my life, I may find comfort and consolation in thee; And grant most mercifull Father, as thou hast been my Keeper this night, for which I give thee most humble & hearty thanks, so thou mayest be my guider and comfort this day, and all the days of my life. Grant this good God and mercifull Father, for Jesus Christ his sake, our Lord and Saviour we intreat thee, in that prayer thou hast taught us.

Our Father which art in Heaven, &c.

Another Morning prayer.

13 O Most gracious God & loving Father, we heartily thank thee for all thy loving kindnesses so abundantly shewed upon us; for our Election, Creation, Redemption, merciful Vocation, Justification, Sanctification & continual Preservation, & for the same assured & most comfortable Hope which thou hast given us, of our glori- [illegible] the World to [illegible]

this present night, & delivering us from all dangers both of Soul and Body, for that thou hast given us so sweet & comfortable rest, and hast at this present brought us to the beginning of this day. And as thou hast safely preserved us unto this present hour, from all danger of this life: So we beseech thee to continue this thy [illegible] towards us this day, [illegible] whole [illegible] Suffer us not by [illegible] [illegible]

our times vainly or idlely, but that we may alwayes be diligently exercised in the duties of our calling, to the benefit of our brethren, and discharge of our conscience: grant that in all our consultations, words and works, we may ever have thee present before our eys, through Jesus Christ our Lord, *Amen.*

Our Father, &c.

A Prayer to be said when we wash in the Morning.

14 O Lord God, Heavenly Father, wash away

away, I beseech thee, our sins, cleanse us from our iniquities, purge our hearts and purify us wholly with thy grace; and as the watery element washeth off the filth from our bodies, so, wee beseech thee, send down thy heavenly grace to wash & cleanse our soules from sin, and grant we may keep them this day free from all spots of uncleanness, and all manner of wickedness. Grant this O gracious God, we beseech thee, for Christ his sake, who therefore came to take away the sins of the world, to hear and have mercie upon us. Amen.

A Noon Prayer.

O LORD GOD, glorious in majesty, strong in power, mighty in deliverance, I poor Worm, dust and ashes of the Earth, present my self before thee, most entirely thanking thee for preserving me the part of this day past, and now I intreat thee to preserve me the rest of it coming, & grant I may so carry my self in all my affairs & occasions, that I may find my self directed by thy Heavenly Wisdom, and thy good providence over me; And

to

to that purpose (O Lord) let me have thy fear before mine eies, thy help and assistance to lead me in the waies of godlineſs, righteouſneſs and all true holineſs. Keep me, O Lord, from ſin and wickedneſs, and proſper and preſerve me in all happines, the reſt of this day coming, and through the whole courſe of my life, I beſeech thee for Chriſt Jeſus take

A Prayer before meat.

O Lord God bleſs and ſanctifie, we beſeech thee, thy good crea-

tures

tures which thou hast provided for our nourishment; make them fit food for our bodys, that by the strength of them we may be quickned, and made more apt and able to serve thee: and grant, O Lord, that as we are carefull to provide food for our Bodies, so we may much more labour for the Heavenly Bread, and be carefull to gather of the Crums of Comfort, which fall from thy table, that both our [illegible] being [illegible] satisfied, we may be made wholly fit to serve thee both now and ever, and walk acceptable before thee, till thou bring us to the place where

where we shall never hunger and thirst more, but live eternally, through Jesus Christ our Saviour.

God forgive us our sins, increase our Faith, & give us grace to bring forth the fruits of faith, *Amen.*

A Thanks-giving after Meat.

17 O *Lord we give thee hearty thanks for all thy blessings and benefits bestowed upon us, and beseech thee, that as thou dost cloth our bodies, & now hast also fed them with corporal food, so thou wilt cover our souls with thy heavenly graces,*

ces, and nourish thē with the food of thy holy word, & grant (O Lord) that as thou hast been mindful of us in satisfying our hunger, and supplying our wants, we may be mindful of our poor Brethren, in affording them such comforts, as our abilities can perform. And that we may still enjoy both these temporal and spiritual blessings, we pray thee continue thy goodnesse towards us: keep and defend thy Church, with every part and member of the same: preserve peace in this Land, and help thy distressed People, and such as stand in need of any comforts. We beseech thee

suc-

succour all poor people, and such as be in want. Replenish the sad heart with joy, release the Prisoners, relieve the Fatherlesse, and Widdows, and send us alsse such grace, that the rich may remember the affliction of Joseph, and the poor be contented with the portion which thou hast appointed, and that we may all hunger and thirst after righteousnes, and be satisfied according to thy promise. Grant this (O Lord God) for Jesus Christs sake, to whom with thee, and thy sanctifying Spirit, both now and evermore, be all thanks, praise, and glory. Amen.

An

An Evening Prayer.

18 O MOST gracious Lord God, and loving Father, we heartily thank thee for all thy loving kindnes so abundantly shewed towards us, for our Election, Creation, Redemption, merciful Vocation, justification, Sanctification, continual Preservation, & for that same assurance & most comfortable hope which thou hast given us of our Glorification in the world to come. We do praise thy glorious goodness for so mercifully preserving us this present

day

day, & delivering us from perils, and dangers both of body & soul; for prospering and preserving us in health and prosperity, for keeping us from sudden death and all dangers, and giving us all things necessary for this present life, as Health, Food, Apparel, and all other convenient things needful. This gracious goodness of dune, we beseech thee (O Lord) to continue towards us for ever[illegible] here. O Lord God, [illegible] offer up unto thee our selves and [illegible], our Souls & Bodies, we recommend our lives, our means, and all we have

unto

unto thy gracious preser-
vation and protection, in
assurance that that cannot
perish which is committed
unto thee. Keep us this
night in safetie, and grant
good Lord, that our Bodies
may sleep, and our Souls
may watch for the coming
of our Saviour thy Son
Jesus Christ, that so our
Souls and Bodies may be
more apt and able to serve
thee in that estate & cal-
ling wherein thou hast
thought good to place us.
We confess & acknowledge
O merciful God, that we
are most miserable and
wicked sinners, as well by
original corruption of our
Nature

Nature, as by the course of our evil and naughty life, we have & do daily break & transgress thy most holy Laws and Commandements, both in thought, word and deed. By the means of this sin and corruptiō, we do continually deserve most just condemnation, and to be for ever cast out of thy presence: Yet such is thy goodness towards us, that thou wouldst not suffer us thus to perish in our sins, but hast sent thine own dear Son Christ Jesus, to take upon him whatsoever is due to us, and to reconcile & make us one with thee

again. In him therefore and through him we come unto thee; beseeching thee for his sake, that we feeling the grievousnes of our sins, & groaning under the burden of them, may find the releasse and ease of them, in that we, through thy holy Spirit, stedfastly believe that Christ hath born the burthen of the, even for us. Grant, O Lord, that we being assured hereof in our Conscience, may through the holy Spirit be renewed with more graces, & hate, detest, and abhor all manner of sin, & study to live in all things, according to thy blessed

will,

will, during our whole life, grant this (O Father) for Jesus Christ his sake.

Amen.

Lord increase our Faith.

Our Father which art in Heaven, &c.

A Meditation at midnight.

19 GRacious Lord, under whose protection we rest; when we awake, give us leave to think of thee: let us in our Dreams draw near unto thee; do thou prepare us for thee, and let us never be taken unprovided: but

(with the wise Virgins) ready prepar'd whensoever thou shalt call us, to go with thee; And so we recommend our selves and Souls, and all unto thee, through Jesus Christ our Lord. *Amen.*

A Morning Prayer for Servants.

O Most gracious and merciful, glorious, and everlasting Father, which created'st Light and Darkness, which hast made all things, & governest and guidest all things;

I

I poor, wretched, miserable, and wicked sinner, cast my self down here before thy glorious Throne, begging, craving, and beseeching thee, even for Christ Jesus sake, to look down upon me poor and distressed wretch, with pity and compassion, to pardon, forgive, & forget all my sins, Actual & Original, Omissions and Commissions, or whatsoever; All (O Lord God) that I have committed against thee, in thought, word or deed: O pardon them, I beseech thee, bury thē in the depth of the Sea, O Lord, open the streams of thy Mercie;

powr down the showers of thy Grace; quell the ill imaginations & wicked thoughts of my mind. Settle assured Faith in my Conscience; fill my heart with thy heavenly Graces; grant in all my Service, I may be thy true Servant, and so for thee may doe true service to my Master and Mistris, that in all duties I may be pleasing and acceptable to them; that with all singlenes & sincerity of heart, I may do all things, & deal uprightly in all that I take in hand, and that at the last I may hear with comfort that joyful saying: *Well done thou good*

and

and faithful Servant, enter into the rest and joy of thy Heavenly Master, which grant, most gracious God, for Jesus Christs sake, *Amen.*

Our Father which art in Heaven, &c.

An Evening Prayer for a Servant.

O Lord God, I give thee most hearty thanks, for that thou hast granted me grace to pass this day quietly, in doing my duty towards my Mas-

ster, grant I may pass this night in quiet sleep, keep me, (O Lord) set a watch over me, let thy good Angels guard me, and grant me such sweet & comfortable rest, that I may be refreshed in the morning, and made fit to serve and obey thee, & also to serve and please my Master in all uprightness and diligence. Let me ever be employed in thy service, and grant, that sleeping and waking, I may be acceptable unto thee through Jesus Christ, in whom I take my rest, & commend my self, this House, and all my good Friends, & all thy People,

now

now and for ever, to thy gracious and powerful preservation and protection. *Amen.*

Our Father which art in Heaven, &c.

A Prayer for Children.

O Eternal God, Creator & Governor of all things, Father of our Lord Jesus Christ, and in him our gracious Father, we thy poor Childrē, beseech thee to give us thy Fatherly & Heavenly blessing, to take us into thy holy government, to spred

the wings of thy protecti-
on over us; but first of all
we do here confesse, that
we were conceived in sin,
and brought forth in ini-
quity, and by reason of
our original corruption,
drawn from the loyns of
our Parents, we are apt to
every thing that is evil,
averse to any thing that is
good; Being now in the
beginning of our days, we
are ready to begin to sin,
and now in our tender
years are strong enough to
act wickednes; Here ther-
fore do we prostrate our
selves before thee, with
this humble Petition, that
thou wouldest be pleased

to

to mortify the corruption, and to suppress the rebellion of our proud Nature, to subdue our carnal lusts, to over-rule our unruly wills, to bring into order our irregular affections, to season our hearts with thy Grace, and to plant in us such a fear of thy Name, that we may never depart from thee; Regenerate us with thy holy Spirit, that we may be born again, and have our souls bathed in the blood of thy Sonne, as well as our bodies were washed with water in Baptism; baptize us into the death of Christ, that wee may die unto sin; make us

to feel the vertue of his Resurrection, that we walk in newness of life. Catechise us out of thy holy word, that it may be a light to our Feet, and a Lanthern to our Paths; and frame us to the respective entertainment of their wholesome Counsel, who ar able to instruct us. Preserve our Parents & Governours whom thou hast set over us, that they may bring us up in the nurture and admonition of the Lord, and grant in us obedience unto them, and a care of shewing all due reverence, not only to them, but also to all our Elders,

and

and Betters that are before us. Make us circumspect in all our ways, conscionable in our walking, and very warie with what persons we converse. Work in us betimes both a desire and endeavor to serve thee; grant that we may remember thee our Creator in the days of our youth, that we may then set our selves to thy worship, when we are best able to perform it. Make us daily to die unto Sin, hourly to live unto Righteousness, and grow in grace like young Plants, and never leave growing till we come to be tal Cedars in the Paradise of God,

God; even perfect men in Christ Jesus. In whose sweet Name we begge at thy hands, these, and all other blessings which thou knowest to be needful for us, not doubting but that for his sake, who commanded childrē to be brought unto him, favourably imbraced them, & graciously blest them, thou also wilt receive, imbrace, and bless us now coming unto thee. So be it, O Father, for the merits of that thy dear son who (with thee, and thy Holy Spirit) be praised and magnified, now and evermore. *Amen.*

A

23 O MOST Gracious Lord God, with a trembling heart, & fearful Conscience, and watery plants and bended knees, I here poor dejected wretch prostrate my self at thy Throne of mercy. O Lord I thank thee that thou hast brought this week about with me, helping me with all things which were needful for my body. Now O Lord fit and prepare my soul and body for thy Sabbath. I confess this night past, and all my life, thou hast

hast been my refuge & stay: be unto me (O Lord) as thou hast bin, still my Protector, my everlasting Defence, my Stay my Guide, my Hope, my Hold, my strong Fortress, to which I may always resort: and as thou hast appointed this Sabbath day for man to imploy himself in thy service; so (O Lord) grant my heart to be free, & to rest from all worldly cares, and wholly to be spent & setled upon thee. Grant I may apply my self to learn wisdom and godliness. Sanctifie my Soul, my Body, my Mind, Thoughts, Deeds, and Words; Lord I

fit

fit and prepare my heart to hear, read, practise, and follow thy Word; and as thou hast appointed thy Preachers to preach and instruct us this day in thy Word; so open our hearts, and preserve our senses to Purity and Godliness, that we may be alwayes ready prepared for thy kingdom. Grant unto us, that neither this day, nor at any time any evil may take hold of us, but that all good may be so rooted in our hearts & minds, that our thoughts may always be of thee. And (Lord) we beseech thee to grant us grace so to read and hear-

ken

ken to thy Word, that we may reap profit thereby in all things. Grant thy good Angels to guard us, and to be about us, that Sathan may not hinder any good work in us; and grant that we may spend this whole day in the works of Sanctification, in publique and privat praise and thanksgiving, to thy Glory, and our comfort and Souls health, through Christ our Mediator and Redeemer, and by the help of the holy Spirit our Sanctifier.

Amen.

Our Father which art in Heaven, &c.

A

A Prayer for Sunday Night.

PRepare, O Lord, our hearts to Prayer; O Lord open our mouths, and let our lips shew forth thy praise. Settle our affections upon thee, grant unto us (or me) our requests: Bend and prepare us for thy service, Lord we beseech thee.

OUr Everlasting and Loving Father, merciful good God, Creator, Guider, Defender, Protector, Governor and Maker of all things, which createdst the light & darkness,

who

who preparedst the Seas & foundedst the dry Land who hast made Man, & gavest him wit, senses & understanding, to be a second means to help himself by thee; Look down we beseech thee, upon all miserable distressed sinners, more especially upon us: and grant unto us pardon for all our sins, Actual & Original, sins of Omission or Commission, Imagination, or any way whatsoever. O Lord pardon them, quit and free us from all punishment: let them not be a horror unto our Conscience, nor terror to our Souls; but wash and cleanse

us

us: O Lord free and quit them from us, let them not come as a Judge to condemn us, nor choose our sins as a Jury to overthrow us; but (O Lord) bury them, cast them behind thee, forget and forgive them, and we beseech thee call us not to an account for them. Let not mischief fall upon us nor our children: we intreat thee, let not misery come near unto us, but bless & keep us we beseech thee now and for ever. Lord we beseech thee to bless the Word which we have heard preached unto us this day, and also that which we have

read,

feed, bless & sanctifie the same unto us, Lord we beg of thee. Bless likewise thy whole Church distressed, dispersed, and despised, help and relieve it in due time, and comfort all that be in danger; build it up where it is new begun, as namely in *Virginia*, *New-England*, *Summer Islands*, the *East* and *West Indies*, Lord blesse the meanes provided for the furtherance of the same; and we desire thee to call home the *Indians* in those parts, the *Atheists*, *Heretickes*, and *Papists* of this Land, & elsewhere, and all other, that they may see their errors

and

and blindnes; the wilful blinded Jews, good Lord, call them to fulfill the number of thy Church. O merciful Father, we intreat thee to relieve and releaſe all poor Priſoners and Captives wheresoever, alſo all that are troubled in mind, thoſe whoſe conſcience is laden with grief for their ſins, Lord eaſe & relieve them; poor *Idiots*, *fooliſh* or *frantick perſons*, reſtore their ſenſes, wits & underſtanding: and grant as thou haſt left them to be as it were examples unto us, to fear and tremble at thy judgment in them, ſo grant us (Lord) to have

the

the more care to fear and obey thee. Likewise comfort all fatherless *Children*, *Widdows*, or poor oppressed *Servants*, all *Captives* and *Prisoners*, oppressed by *slavery*, *Tyranny*, or *Misery*; put a period & an end unto their griefs, or else, Lord give them hearts to bear them patiently. And now O Lord, we intreat thee to receive us into thy protection, keep us, O Lord, from sudden *Death*, *Fires*, and *Thieves*, *Storms*, *Tempests*, & all *affrightments*, succour & relieve us in all need and dangers, & send thy good Angel to guard us. Now O Lord, we return

with

with all thanks and praise unto thee, and thy holy Name for all thy blessings unto this present, so continue, we beseech thee, thy love unto us. We have deserved thy curse, thou instead thereof hast given us thy blessing: so continually O Lord, powr down thy blessings, and so bless us with heavenly blessings, that we may feel and find thy true comforts. Also bless us with earthly blessings that we may be helpfull to others that feel want or need. Grant these and all good things, even for Christs sake, our Lord and Saviour, *Amen.*

A Soliloquie for Sunday at Midnight.

25 LORD how long shall it be before I celebrate the Sabbath of a true rest in thee? the world seeks to destroy me, the Devil to devour me, the flesh to deceive me, come to my ayd, Lord, and I shall be in safety. Every one desires joy and comfort, Lord let me find thee my only joy and comfort, I come and yield my soul into thy hands, thou art my father, dispose of me [illegible] please thee. Come Lord [illegible] I come to thee stay [illegible] I am willing to abide with thee, aid, support, and

and remain with me this night & for euer, rest with my thoughts, Amen.

A Morning Prayer for Monday.

26 O LORD GOD which madest the Heavens, the Earth, the Sea, Man, Fish, Birds, and Beasts, and all things: We poor distressed Sinners, full of sin and iniquity, presume to bring unto thee our wounded soules for to cure: our sins and wickedness have wounded us, our transgressions have taken hold upon us, we are even

laden with filth, we daily provoke thy anger, week after week, day after day, hour after hour, and every minute we transgress by thought, word or deed; we promised amendment, but daily runne on in our course of wickedness, we have no mind of Heavenly things, but the Devil, the World, & the Flesh, haunt us in al our thoughts at all times: Nay, in our very Prayers they betray us, & carry our mind another way: Yet Lord thou hast spared us this week past, & all the rest of our lives: [illegible] beseech thee to [illegible] us this week com-

ming,

ming, and all the time we have to live. And as we now begin the week, so grant (good God) we may begin with new spiritual Graces, to fear, serve, and obey thee all the dayes of our life. Keep us, O Lord, from sudden death, temptation, tribulation, persecution, affliction; prosper our Works, our Labours, our Pains; be with us in the beginning, proceedings and ending in our Vocation and Calling; grant we may deal uprightly, & let the carriage of our Affairs be so pleasing [illegible] that they may [illegible] thy blessings upon [illegible]

us we pray thee this week following, thriving in our estates, & religious in our carriage, always meditating of good, for thy glory, the Church, and the Commonwealth, so that whatsoever wee lay our hands unto, thou wilt bend our hearts to the same, so it be to thy praise and glory. Receive us merciful Father, into thy protection, and grant us these graces and all comforts that are, may, or can be for our further grace to salvation, even for thy only Sonnes sake our Lord, to whom with thee and thy [illegible] be all Praise, Honour

Honor and Glory now and for ever, Amen.

Our Father, &c.

An Evening prayer for Monday.

27 O LORD, which art our God; we intreat thee upon the bended knees of our bodies, to accept this our evening Sacrifice of Thanksgiving and Praise. We thank thee, O Lord God, for keeping us this day past, and all the rest of our life, for giving us food, raiment, health and

and prosperity, for keeping us now & ever from sudden death, and all other miseries; so we beseech thee, O Lord God, to keep us this night comming in peace and quietness, both in Body and Goods: grant good God unto us quiet rest and sleep: keep us from all evil whatsoever, we humbly intreat thee, and let thy good Angels as a guard & watch over us, that we may enjoy the sweet rest and comfort of this night, that we may be the better able to go on in thy service: and grant that when we wake, we may wake with the joy of thy holy

holy Spirit, and to be setled in the true assurance of thy gracious protection, that we may daily find & feel some comforts of thy heavenly graces in our hearts, with joy and comfort. Grant this dear Father, for Christ Jesus sake, our Lord and Saviour.

Amen.

Our Father which art, &c.

A Morning Prayer for Tuesday.

28 WE [illegible] most [illegible] Father, to accept [illegible]

ers & supplications which we shall offer before thy divine Majesty, we confess and acknowledg thou mightest have powred down justly thy judgment & indignation upon us. In justice thou might'st have taken us this night past in our sleep, and plunged us suddenly into Hell & perpetual destruction; Yet in mercy thou hast spared us. O Lord, we heartily thank [illegible] that of thy great [illegible] thou hast kept us [illegible] night, & brought [illegible] beginning of this [illegible] spare us good [illegible] us we beseech [illegible] thou hast ever been

been our defence, so we beseech thee defend and protect us hereafter, that we may become thy faithful servants and followers. Bless we beseech thee, this day and for ever, all our studies, labors and travels; further our endeavours; bless us in our trading, help us in our necessities, & guide us in our wages, aid us in all good works, preserve us from all sin and wickedness, and deliver us in all temptations; bless we beseech thee, our whole houshold, and all about us, be merciful to our friends and [illegible] the number of our [illegible]

creaſe the number of our friends; bleſs our neighbours, grant unity, concord & love betwixt them and us; keep them and us, and all about us, now and for ever. Grant us good Lord, full pardon of our ſins, and true and lively hope in thy mercies, through Chriſt our Saviour, *Amen.*

Our Father which art in Heaven, &c.

An Evening Prayer for Tueſday.

[illegible] Eavenly God, and [illegible] merciful Father, aſſiſt

assist us in our Prayers, and grant us our requests; we humbly intreat thee. Look down, O Lord, look down we beseech thee, and grant our requests. We thank thee that thou hast kept and preserved us this day, and all the rest of our lives to this present, in health and prosperity, and given good success to our travels and studies. Merciful Father, we intreat thee that as thou hast kept us this day past, we beseech thee to keep us this night coming, & as thou hast [illegible] pointed times & [illegible] as this to be the [illegible] night in this week [illegible]

beseech

beseech thee, set a second watch over our souls and bodies, that we commit no sin in thought nor deed; grant us quiet sleep, comfortable rest; keep and defend us from sudden death and fearful affrightments, danger of fire or tempests, disturbance by Thieves, or any other danger whatsoever: and grant as we now lie down to rest in bed, so we may remember the rest of our bodies in the Grave, till it please thee to raise us. Bless this night & for [illegible] all that be forced to [illegible] by Land or Water, [illegible] Souldiers that [illegible] and Ward,

and

and we beseech thee so to watch & wake with them and us, that we may rise in the morning to give praise and thanks unto thee, through Christ Jesus our Lord and Saviour. *Amen.*

Our Father which art in Heaven, &c.

A Morning Prayer for Wednesday.

O Eternal, merc[illegible] and to my [illegible] I intreat thee [illegible] down upon me [illegible] wretched inner [illegible] grant my requ[illegible]

I give thee humble and hearty thanks, for keeping me this night past, & that thou hast safely brought me to the beginning of this day, defend me, O Lord, in the same, & grant I may spend this day to thy glory, my comfort, and good example of all that are about me. O Lord I beseech thee, be unto me a Guide and Protector over my ways, works, and words, that I shall walk, doe, or speak this day, and all the rest of my life. Grant I may wholly dedi- [illegible] unto thee, and [illegible] live more godly [illegible] purely, and alwayes

study

tudy to fear, serve, and o-
bey thee, and to set forth
thy praise, that I may find
thy favor, mercy, & good-
nes, shoured and powred
upon me, both now and
for ever hereafter: grant
this dear God, and merci-
ful Father, as we begg in
that prayer which thou
hast taught us, saying,
Our Father which art, &c.

An Evening Prayer for Wednesday.

31 O Most gracious
God and heaven-
ly Father, renew I beseech
thee my strength to pray-
er. As the Eagle renew-
eth

ent his age, ſo let me re-
new in grace. O Lord I
beſeech thee, accept this
Evening prayer for all thy
mercies. I have ſinned (O
Lord) againſt thee, in
thought, word, and deed,
this day and all the days
of my life I have don wic-
kedly, inſomuch that I am
aſhamed to confeſs my
ſins, Yet thou haſt ſpared
me this day and all my life
paſt. O Lord, I beſeech
thee, if I have done any
thing this day, or at any o-
ther time heretofore that
hath been diſpleaſing un-
to thee, pardon it I be-
ſeech thee, forgive it I in-
treat thee, forget it I de-
ſire

fire thee, and finally quit and free me from the punishment of the same: O Lord bless and keep me this night, and this House where I am, and each of us from all bodily and ghostly Enemies, from all ill dreams, and fantasies, and suggestions of the Devil, from all storms, and tempests, from fire, sudden death, and danger, good Lord deliver us all, and grant we may rise in the Morning to praise thee, through Jesus Christ our Lord, *Amen.*

Our Father which art in Heaven, &c.

A Prayer at any time in the night, in the time of danger or fear.

32 O LORD, what shall I do? Whither shall I fly? Where shall I be safe, but with thee? Take me, receive me, keep and defend me now and for ever. O Lord, give me quiet rest and sleep, and protect me, and grant me, and all in this house comfort in thee, this Night, and for evermore. Amen.

A Morning Prayer for Thursday.

O Heavenly Father, and good GOD, raise and rowse up my dul senses. As the morning Lark flyeth up with sweet singing, still looking upwards towards thee: So, O Lord, grant my heart, eys, and affections, and all may be lift up unto thee. O Lord, it is thy Mercy that has kept me this night past, and brought me to the beginning of this day: I give thee hearty thanks of the same: So, O Lord, guide and govern me this day

day, that I may walk upright in all my dealings, be true and just in all my doings, and give me the Sanctification of thy Holy Spirit, to find and feel thy help in the use of prosperity and health, and happiness that shall tend to the setting forth of thy praise and glory, that I may so enjoy thee benefit of this day, that I may find and feel thy comfort, through Jesus Christ our only Lord and Saviour. *Amen.*

An Evening Prayer for Thursday.

34 O Most Omnipotent God, & heavenly father, most glorious Creator, I intreat thee to grant my request, & accept this my Evening Sacrifice of Prayer and Thanksgiving, I beseech thee be a powerful Protector & Defender of me this night, & as thou hast been, (O Lord) my Defender all this [illegible] past, so I beseech thee [illegible] defender of me all [illegible] that is to come. [illegible] in thy protection, [illegible]

me fro all dangers, defend
me from sudden death, &
send, I pray thee, thy good
spirit to watch over me
this night, & for ever here-
after. I thank thee for bles-
sing me this day past, and I
intreat thee, good God, so
to continue thy blessings,
& to increase them more
& more towards me, that I
may feel & find that thou
O Lord art my everlasting
shield & succor. And hea-
venly Father, let me feel
those joys that be true
comfort unto my soul; &
thee, grant my re-
may be of he-
heavenly joys, &
may at last enjoy

such joy and comfort in thee, that I may rest in thy Kingdome, for ever and ever, *Amen.*

Our Father which art in Heaven, &c.

A Prayer for Friday Morning.

35 VNto thee, O Lord, I come with a broken & contrite heart sorrowing for my sinnes, seeking to find comfort at thy hands: O, Thou knowest my grief, my sorrow, and care. O, I feel and find thy Comforts. Lord, I thank

thee that thou hast kept me the night past, and that thou hast safely brought me to see the glistering light: O Lord stir me up, that I may find some comfort, preserve and keep me, that I may feel some joy in my soul and body this day and for ever; and as the Church observes this day a Fast, so prepare thou me, O Lord, in soul and body, that I may fast from all sin and wickedness, and be strong against the world, the flesh, and the devil, and all temptations that I fall not into sin or transgression: but grant that I may spend this day

with

with all the dayes of my life, in all holy conversation, to thy glory, and good example of all men. Grant this O Father, now & for ever, *Amen.*

Our Father which art in Heaven, &c.

A Prayer for Friday night.

36 MErcifull LORD GOD, which hast let me passe this day in health and prosperity, I increat thee, grant that this night I may take my rest in quietnes & peace.

& although thou hast now taken away the day-light, yet I intreat thee not to take away the Spiritual light of thy Grace; infuse into me (O Lord) the Spirit of Comfort, & although our Sleep be as Death, and the Bed as the Grave; yet suffer us not to perish suddenly, or un-prepared; but watch over us good Father, and guide and guard us now and for evermore. Let not affrightments fall upon us, keep us from fier, stormes, tempests, theevs, sudden death and danger, and be unto us now and for ever a gracious Protector, a Defender and Director.

rector. Let thy good Angels, O Lord, pitch their Tents about us and our houses: Remember thy Church and every Member thereof, to preserve and keep it, especially the poor afflicted Protestants for the truth in *Germany*, *France*, and *Spain*, & elsewhere; all that are persecuted for the Gospel; all in tribulation, or temptation, or misery. Put an end & period to their grief, and send comfort to them, and LORD receive them and [illegible] night & ever, into [illegible] eternus protection, through the mediation of [illegible]

Jesus, in whose name we conclude saying. *Our Fa- which art, &c.*

A Trance or Soliloquie at midnight

37 MErcifull Lord, let me not die before I live. My eyes have taken pleasure in folly, my heart in sin, now I am sorry for it; I esteem my self unworthy to call thee Father, yet Lord vouchsafe to accept me still as thy child, that sleeping or walking, I may be alwayes [illegible] now and ever, *A-*

A Prayer for Saturday Morning.

SAnctifie (O LORD) this day unto us, & to all about us: Hear us, dear Father, and grant our requests now and for ever. O Lord, we give thee thanks that thou hast kept us this night, and to this present, and brought us to the last day of this week. Grant we may spend this day soberly, quietly & religiously, from our hearts. Bring us in thy righteous will in all things, that we may be for thy glory and our joy and comfort. Root

our all unjuſt, Covetous, malicious, and luſtfull thoughts out of our minds. Keep us, O Lord, from all wickedneſſe, and from all ſin, and be a guide unto us in all our wayes, & a ſtrength in all our neceſſary occaſions; and as thou haſt brought us to this laſt day of the week, ſo we intreat thee to bring an end of ſin unto us, and cloath with the robes of Righteouſneſſe. O God, we intreat thee to grant this for our bleſſed Mediatour, Chriſt Jeſus our Lord,

Amen.

A Prayer for Saturday Night.

39. MErcifull and Heavenly Father, look upon me wretched sinner in mercy, before I come to give account for all my sins committed this week, this day, all my life past. I have justly deserved hell, death and damnation every way, every day, and every hour this week and all my life past; Yet like a mercifull GOD, thou hast defended me. O Lord, as this week is now at an end, so let my sins end, & call me not to an exact

(Here make the confession of all thy sins with sorrow, which thou hast committed the whole week past)

O Lord, I confess all, I yield my selfe worthy of death; yet Lord spare me, spare me, have mercy upon me, pardon me, and grant that I may have this night quiet rest, that I may be the better able to serve thee to morrow. Be this night my defence, my guide, my strong hold, my fortresse and sole comfort, & grant that I may with a quiet Conscience lie down and take my rest in peace & quietness; let thy good Angels attend on me sleeping

ping or waking, let no affrightments trouble me, but in the midst of darkness enlighten mee with thy glory, and pardon, and forget and forgive all my sins past. Grant this now and for ever, I beseech thee, in that prayer which thy Son hath taught me, saying,

Our Father which art in Heaven.

&

A Prayer before a Sermon.

40 O Grant, most gracious Father, that our thoughts may not be

carried away with any vain illusions, or bad imaginations. Grant that we be not overcome with sleep, or drowsinesse, but quicken (O Lord) we beseech thee our senses, open we intreat thee our ears, apply our hearts to hear and understand, and follow thy Heavenly Word. Grant this good Father, for thy only Sons sake, Christ Jesus our Saviour, *Amen.*

A Prayer to be said after Sermon.

LOrd God we intreat thee, that the Word

Word which wee have heard Preached at this time to us, be deeply setled in our hearts; that we by it may so learn to live, that we may please thee, and daily indeavor to fulfill thy will, and spend the rest of our lives in thy true service, and obedience of thee in all things, to the honour of thy Glory, and our soules true comfort; through Jesus Christ our Lord, *Amen.*

A Prayer to be said before the receiving of the Communion.

42 O Father of mercy, and GOD of all con-

consolation, seeing all creatures do acknowledge & confess thee to be their governor and Lord, it becommeth us, the workmanship of thy own hands, much more to reverence and magnifie thy great Majesty, for that thou hast created us to thine own Image and similitude, but chiefly in that thou hast delivered us from that everlasting death and damnation, to which Satan subjected all Mankind by the reason of sin, from the bondage whereof, neither Men nor Angels were able to set us free. But thou O Lord, rich in mercy, & infinite

finite in goodnes, hast provided our Redemption to consist in thine onely and welbeloved Son, whom of very love thou didst give to be made man like unto us in all things (sin only excepted) that in his body he might receive the punishment of our transgressions, by his death to make satisfaction to thy justice, by his stripes and wounds, that we that were the sinners indeed, should be healed and free, and by his humiliation that we might be glorified and exalted: & that by his Resurrection, Death and Hell should be vanquished to bring us

to

to life everlasting, and joy
eternal, from which the
whole off-spring of Adam
was justly exiled.
Lord, we acknowledge
that no creature is able to
comprehend the length,
breadth, deepness, and
heighth of that thy most
excellent love. For thou
diddest shew thy mercy,
when none was deserved,
thou gavest life, when
death had got the victory;
thou receivedst us into
Grace, when we rebelled
against thy Majesty; and
when we were all spotted
and defiled with the filth
of unrighteousness, thou
didst cleanse and purifie us
with

with the blood of Jesus Christ; and although through the perverse blindness and dulness of our corrupt nature, wee neither doe nor can sufficiently weigh or consider these thy most ample benefites: yet nevertheless (as Jesus Christ our Lord hath instituted and commanded) we present our selves to this thy Table, to manifest and witness to the whole world that by him alone we have liberty and life; that by him alone thou dost acknowledge us to be thy Children and heirs; that by him alone we have entrance to the

Throne

Throne of Grace; that by him alone we are admitted to sit at thy heavenly Table, and also receive spiritual strength both to do good, and to avoid all evil; that by him alone our Souls shall be raised from sin, and our bodies from death; that by him alone we receive both Grace and mercie here, and assurance of glory for ever. Wherefore to him alone, with thee, O most gracious and loving Father, and the blessed Spirit, one true glorious God, be all praise and Thanks, now and ever, *Amen*.

A

A Prayer and Thanksgiving after the receiving of the holy Communion.

MOst Merciful Father, we render unto thee all thankes, praise, honour, and glory, for that it hath pleased thee of thy great mercy to grant unto us miserable sinners so excellent benefits and priviledges, as to be received into the fellowship and company of thy dear Son Jesus Christ our Lord: yea by this meanes we are thy adopted Children, and he is made our

Lord, we come nearer than so, He is our Head, and We are the members of his Mystical Body: And all this proceeds from thy gracious goodness & compassion. For thou hast delivered him to death to give us life: Thou hast made him a sacrifice for the necessary Food and nourishment of our Souls; thou gavest way to the peircing of his sides, from whence issued Water and Bloud, that wee might know how we came clensed from our sins, & redeemed from damnation. Yea (O Lord God) thou hast pre-

presented us in this Sacrament the whole Tragedie of his passion, that we out of his Sorrows might recover Joyes; out of his Groans might be comforted; out of his Sighs and tears might have ours put into his Bottle; and out of his death, be presented to life everlasting. We beseech thee then, O Heavenly Father, to grant us this request, that thou never suffer us to become so unkinde as to forget such worthy benefits, but rather make a sure impression of them in our hearts for ever, and let the vertue and strength of his Spirit

ever

ever be found in us, by
which we may be confir-
med and established, so
that we may not only pre-
vail against all our spiri-
tual Enemies, but conti-
nue also in confession of
thy goodness, and refor-
mation of our lives, and
performance of all good
duties, to the glory of thy
Name, through the same
Christ Jesus our Lord, to
whom with thee, O Fa-
ther, and thy holy Spirit
be all glorie and praise
now and ever. *Amen.*

A Prayer to be said before Catechizing.

44 WE most heartily thank thee, most merciful Father, for all thy blessings bestowed upon us, from the beginning of the world unto this present time: for our Election, Creation, Redemption, merciful Vocation, Justification, Sanctification, continual Preservation, and for that same assured and most comfortable Hope that thou hast given us of our glorification in the World to come. And we beseech thee to direct

us

us; that considering th
mercies, we may acknow-
ledge and confess our sins
which should provoke
thee rather to curse, than
to bless us; to confound us
rather than to preserve us.
Wee have sinned against
thee both in thought, in
word, and deed: grant that
we seeing the horrour of
our sins, and the fierceness
of thy wrath, may without
hypocrisy or dissimulation
be earnestly sorry, & hear-
tily repent for our former
wickedness: howbeit in
such sort, as that we de-
spair not, but that in bit-
terness of our grief, wee
may have comfort, by faith

in

in thy Sonne Christ, that our offences are pardoned. Grant (O Lord) that we being assured hereof in our Consciences, may, through thy Holy Spirit be renewed in the inner man, to hate, detest, and abhor sin, and to study to live according to thy blessed will, during our whole life. And as now through thy goodnes we are here assembled together, so we beseech thee to direct us, that at this present, both our words, hearts, and all our behaviours, may be in such sort ordered, as that we may truly utter, and reverently receive the

Principles of thy holy and heavenly Word, to the strengthning of our Faith, to the comfort of our consciences, to the amendment of our sinful & lewd lives, and to the glory of thy most holy Name, thorough Jesus Christ our Lord. *So be it.*

A Prayer to be used after Catechizing.

4 WE heartily thank thee, O most merciful Father, for that thou hast bestowed the inestimable Treasure of thy holy and heavenly Word upon us most vile and

and ſinful wretches. And ſeeing it is not in him that plaſteth, nor in him that watereth, but in thy merciful hand to mortifie our ſinful luſts, and to create new hearts in us, we beſeech thee ſo to order and direct us, that we prove not like the green figtree, flouriſhing without fruit, or be of the number of thoſe hypocrites, which with tongue can ſay Lord, Lord, in thy Name we propheſie caſt out Devils, and do many great works, & yet are condemned for wicked, becauſe their hearts are not aright; nor like to them which are

swept and garnished, but yet empty, whereinto the unclean Spirit returns with seven worse than himself, and so our end be worse than our beginning; but govern us with thy Holy Spirit, that in heart we may love & seek thee, and in body and soul obey and serve thee, in righteousness & true holiness all the days of our life, through Jesus Christ our Lord. As we pray for ourselves, so we beseech thee to look with favour upon the whole Church, increase the number of thy Children, grant thy Gospel free passage, comfort the

comfortless

comfortleſs, raiſe up them that are faln, and ſtrengthen them that ſtand, that they fall not; Have mercy upon this Realm, long continue thy bleſſing of Peace and quietneſs towards us, and remove farr from us all lets and hindrances of the ſame; Govern the hearts, and the Swords of all Magiſtrates, that they may not lift up themſelves in vain-glory, to pleaſe themſelves, but that they may apply the authority which thou haſt given them, to the advancement of thy glory, for the comfort of thy Children, and the terrour

of thine Enemies. And seeing the continuance of our peace in these dayes, next under thee, lieth in the preservation of our most gracious King, bless us with him, and bless him with all gifts fit for so high a calling: and whosoever shall attempt, devise, or conspire ought against his Majesties Person, Crown, Dignity, and Royal Estate, we beseech thee in mercy either to convert them speedily, or in judgement to confound them, that we may under him lead a quiet and peaceable life in all godliness, and honesty. Counsel the Counsellors,

Order

Order the Nobles, Direct the Magistrates, instruct the Ministers, guide and govern the whole body of this Common-wealth, that we may joyn together in humblenesse of heart, and unity of mind, to seek the glory of thy Name, the increase of thy Kingdom, the establishing of thy Truth, the rooting out of Sin, the maintainance of Vertue, and the long continuance of the prosperous estate of this Common-wealth. Have mercy upon them that be in affliction, in body or in mind, especially such as suffer for the testimony of

a good conſcience; aſwage their ſorrows, mitigate their miſeries ſpeedily, if it be thy will, or elſe arm them with patience, to abide ſuch trial, as thou ſhalt lay upon them. Grant theſe things for thy Sons ſake, Jeſus Chriſt, our Saviour, in whoſe name we pray for the ſame, and all other graces which thou knoweſt needful, either for us, or the whole Church, in the ſame prayer which he himſelf hath taught us in his holy Word, ſaying,

Our Father which art in Heaven, &c.

A

A most effectual Prayer against the Plague in the time of danger.

46 O Lord God, great JEHOVAH, thou merciful Creator of Man, and Founder of Heaven and Earth, we (wretched, miserable, and dejected sinners) here present our selves before thy heavenly Throne, intreating thee to look down upon us, poor distressed offenders; We confess we are unworthy of the name of thy Children, we have despised thy love, and forsaken thy

wayes, made ſlight of thy Words, and refuſed thy chaſtiſements, without thinking what we deſerve; we have not feared thy Judgements, nor dreaded thy threatnings, we have not ſought thy favours, nor liſtned after thy mercies, we have winked at our ſmall ſins, and ſmothered our great ſins, we have promiſed amendment, but ſtill continue obſtinate, our thoughts are wicked, our deeds damnable, our lives impious, our ſayings deceitful, our hearts hollow, our dealings double, we run from ſin to ſin, as though there were no hell

to

to ſwallow us, no Devils to torment us, no Judge to terrifie us; we fear not Hell, nor look after Heaven: we have drawn down thy judgements upon us, thou haſt juſtly ſent the plague of Peſtilence upon us, and we deſerve to be ſwept away from the face of the earth. Our ſins are manifold, our tranſgreſſions without number, they have even ſought for vengeance, & now according to our deſerts thou haſt ſent the deſtroying Angel to mark us out for Death. The grave ſeeks to devour us, the Bells towl for us, Death and Time are agreed

agreed to carry us away, Heaven calls for us, and Hell is prepared, our daies are ended, our glats is run, our time is ſpent, and we cannot return, but forward we muſt go. If we look back, the world refuſeth us, if forwards, the devils deſire us, only in thy mercifull help there is hope, and on thee we depend for help: O help us good God, O ſpare us ſweet Saviour, and as thou didſt ſpare in the time of King *David*, and charge dſt the deſtroying Angel to ceaſe, ſo we beſeech thee now ſpare thy people, ceaſe thy anger, take, we intreat

thee

thee this plague of Peſtilence from us, withhold back thy wrath, & as thou ſparedſt the repenting *Niniviites*, ſo make us repent, and ſpare this Land. O Lord help us unfeignedly to bewail our former life paſt, and ſeek effectual amendment for a better life hereafter, to which better life preſently bring us. Lord we beſeech thee, and therein hold us for ever by the power of thy grace in Jeſus Chriſt; to whom, with thee, O Father, and the bleſſed Spirit, be glory by us, for all thy mercies on us, now and ever, *Amen.*

A

A Prayer for Remiſſion of ſins.

47 O Lord, Glorious, everliving, loving everlaſting Father, I wretched ſinner preſume once again after my ſin to re-return home unto thee, requeſting, begging, praying, and deſiring of thy heavenly Majeſty, that thou wilt look down upon me. I confeſſe, were it not for the hope of thy mercy, and the hold of thy comfort, and the renewing graces which ſometime I feel from thee, and that ſweet taſt and feeling

of

of thy good gifts, and thy heavenly word, I ſhould ſink in deſpair, for my ſins are alwaies before me; if I go, they follow me; if I run, they flee after me; if I look back, they ſtare upon me; if I go forward, they meet me; if I turn to the right hand, they terrifie me; if to the left hand, they torment me; if I look down to Earth, Hell is ready to devour me. Now have I no way but to look up to thee (Lord) be thou then there ready to receive me; help me good God; ſave me dear Father; ſuccour me ſweet Redeemer; aſſiſt me mercifull Creator,

Creator, that my prayer may be so fervent, so zealous, so affectionate towards thee, that they may draw down thy mercies upon me; pour down thy blessings, shour down thy graces, open thy hand of mercies, restore joy and comfort to my heavy and laden soul; wash away my sins, wipe away mine iniquities, heal mine infirmities, purge my wicked mind of all ill thoughts, pardon all my damnable deeds, & detestable dealings, renew the good spirit of heavenly graces, restore the joyes of thy holy comforts upon me, O Lord

let

let me have some feeling, some taste, some sent, some glimering of thy glorious presence. Let me feel some comfort, find some joy, have some rest: good Lord, let me be once truly renewed by thy grace, and setled in thy service, that I never slip nor slide back, but grant vnto me (most merciful Father,) a sure & setled dependance upon thee, so that in all my words, works, and deeds I may rejoice in serving, fearing, and obeying thee, & that I may spend all the residue of my days, truly serving thee, seeking to glorifie thy Name, and mag-

magnify thy goodness unto me, so long as it shall please thee to send me breath to this frail body: & merciful Father, favourably govern & guide, help instruct & teach me in thy wisdom to magnifie thy name: multiply & increase thy Mercies on me. O Lord preserve and prosper me in all my waies and works, and all about me. Remember thy poor flock, build up thy Church, renue *Sion*, govern, assist, & bless all painful Preachers and Pastors of thy word, teach them & us understanding, rightly to know thee, and truly follow thee, awake

my

my drowsie Soul, defend it from evil imaginations, keep me in holy and heavenly meditations, grant me to observe my waies, so that I may walk in pietie and peace; set my sins so before mine eyes, that when I look back on thē, I may with sorrow weep, lament, & repent, my time past, which hath been spent so wickedly, or unprofitably. O powerful preserver, remember me, restore me to joy and comfort, & hasten in time thy salvation unto me. Draw my lingring soul & it shall run after thee, turn mee unto thee with all wil-

willingneſs, come thou neer unto mee (good Lord) & declare and ſhew thy mercies on me; eſtabliſh me in grace, excite me to goodneſs, give me grace that I may alwaies grow ſtronger and ſtronger to walk before thee, weaker & weaker to ſin, faithfull and firm in thy Service; Grant this dear God and merciful Father for Chriſts ſake our Saviour. *Amen.*

A Prayer for Gods Graces.

48 O Mercifull GOD, grant me to covet with an ardent deſire, thoſe

those things which may please thee, to read the Scriptures diligently, to search thē wisely, to know them truly, to understand them rightly, to fulfil them perfectly, to the laud, glory, and praise of thy name, and my own Souls true comfort. Order my living so, that I may doe that which thou requirest of me, & give me grace that I may know it, and have will and power to do it, & that I may obtain those things which be most convenient for the Salvation of my Soul. Good Lord make my waies sure and streight to thee, so that I

fall

fall not between prosperity and adversity, but that in prosprous things I may give thee thanks: and in adversity be patient, so that I be not lift up with the one, nor oppress'd with the other; & that I may rejoice in nothing, but that which moveth me to thee, nor be sorry for any thing, but that which draweth me from thee: desiring to please none, but for thee, nor fear to displease any besides thee. Lord let all worldly things be alike unto me in respect of thee; Let me not be merry with the joy which is without thee; & let me desire nothing

thing in compariſon of thee, let me grow weary of all which is not in thee; make me to lift my heart oftentimes unto thee, and when I am ready to fal, do thou ſuſtain and uphold me, and grant me with a ſtedfaſt purpoſe of amendment to ſeek grace of thee. O my God, make me humble without fainting, merry without lightneſs, ſad without dulneſs, true without doubleneſs, ſerving thee without deſperation, truſting in thee without preſumption, telling my Neighbours their faults without diſſimulation, teaching them not

with

with words only of admonition, but much more by my example. Let me be obedient without revenging, patient without grudging. Purge me, O Lord, from all my corruptions. My most loving Lord God, give me I pray thee, a waking heart, let no evil thoughts withdraw me from thee, let it be so strong, that no worldly affections draw it backward, so stable, that no tribulation break it, so free that no violence make any challenge unto it. O my Lord God, grant me wisdom to know thee; conversation to please thee, & finally,

finally, hope to imbrace thee. Grant this, most merciful Father, for the precious bloud of that immaculate Lamb, Christ Jesus our only Lord and Saviour, to whom with thee and the holy Ghost, three Persons and one God, be all Glory and Honour, world without end, *Amen*

Our Father which art, &c.

A Prayer for a quiet Conscience.

49 MOST mercifull, most loving, and dear Father, I poor distressed

ſtreſſed ſinner, being diſturbed in mind, troubled in conſcience, with diſtraction and vanity of the world; and oppreſſed in heart with the burden of my ſinnes, come unto thee with a wounded and dejected ſoul; intreating thee of thy clemencie, to eaſe me of my troubles; o ceaſe my grief, and comfort my heavineſs; gather together my diſtreſſed thoughts, and heal my broken heart; for I acknowledge that I am juſtly afflicted, ſo juſtly that I am even ready to deſpair of all comforts: but yet my hope is in thy goodneſs (O God) come

now

now, I cry & call, hearken unto my sute, and hear me, so that I may find comfort, and peace & quietnes in my mind. Grant this dear Jesus, who hast bid us to come to thee when we are heavy laden, and promised to ease us, & commanded us to cast our care on thee, and promised to help us, even so Lord Jesus come quickly. *Amen.*

A Prayer against wicked and carnal thoughts.

50 O Great, good, glorious, and everlasting Father, I poor dejected

&ted wretch, full of filth and ſinne, not having one good thought in me, come at this time, ſeeking to leave my filthy deteſtable life, deſiring thee to grant my requeſts, fulfill my deſires, and hearken to my Prayers and Petitions: I confeſs continually, that I ſin in thought, word, and deed, & there is no good remaineth in me: When I think to be fervent in praier, the devil, the world and fleſh aſſault me: I cannot do as I would, I do that which I would not; Sinne follows me, ſhame is like to overtake me, confuſion is like to lay hold

hold upon me; destruction attends me, & horror and fear affright me: I have no where to fly but to thee; help good God, save me merciful father, defend me sweet Creator, a poor wretched creature, pull me from my sins, save and succour me, pardon and forgive me, wash me, make me clean, give me spiritual thoughts, and renew all good purposes in me: help me to abandon all foolish, vain, and lustfull thoughts of the flesh, to avoid, resist & shake off all malicious, reproachful, and froward thoughts, that proceed from the Devil or worldly

occasions, so that I may live purely, think chastly, continue soberly in thy service, alwayes fearing to displease so loving a Father as thee, regarding my ways and works, giving good examples to all that live about me, desiring and seeking for nothing but thee, & thy saving health: Grant this good Father, both now and ever, for Christ Jesus his sake,

Amen.

An humble confession of sins.

O LORD GOD, Heavenly Father, I am

am asham'd to come before thee & thy glorious throne I am so sinfull, yet hear me good God, and grant my request: By my rebellious nature, I have offended, I confess my self unworthy of the name of thy Child. I have despised thy love, forsak̄ thy ways, made slight of thy words, scorned thy chastisements which thou hast laid upon me, without thinking what I do deserve: I have not felt the affliction of my Brethren, I have not mourned with them. I fear not thy judgements, nor dread thy threatnings. What shall I say? I regard

not thy mercies; curſes & puniſhments have I deſerved, having ſo vilely, ſo wilfully, and ſo obſtinately deſpiſed thy favours. I run after ſin, as Swine after filth, I delight in evil, I apply my ſelf to ungodlineſs, I tread the ſteps of the prophane and wicked, I incline to lying, deceit & cozenage, luſt, perjury, and all wickedneſs, I go ſlily away with my tranſgreſſions, I wink at great ſins, and I make ſmall ſins no ſins at all, I promiſe amendment, but ſtill continue obſtinate, I am prone & apt to all badneſs, dull and heavie to all goodnes,

my

my thoughts are wicked, my deeds damnable, my life impious, my sayings deceitful, my heart hollow; I say one thing, & do another, I run from sin to sin; from drunkennes to lust; from lust to great sins; from one bad deed to another; from one ill thought to another: I am stained with pollution, stuft with covetousnes, desirous of the world, ambitious of honour; I never look back how wicked I have bin, but continue as though there were no Hell to swallow me, no Devils to torment me, no conscience to accuse me, no judgment

to terrifie me. I regard not Hell, nor look after Heaven, I become loathsom unto thee; yet most glorious Lord God, once again look back I beseech thee, behold and pitie me, poor condemned wretch, seal me a pardon. Help, O help me dear Father, open the Fountain of thy mercies, let down the showers of thy Grace upon me. Let tears distill from my eies, sighs & sobs rise from my heart, let sorrow kill my sins, and grant unto me speedie courses of amendment of life, and a stedfast and sure confidence in thy mercie to pardon all my sins,

sins and thy grace to purge me from all my uncleanness and wickedness, by Jesus Christ my Lord and Saviour, *Amen.*

A Prayer to be said of all that are faln into poverty.

52 O Merciful, Everliving, and loving Father, I intreat thee upon the bended knees of my soul, to hearken unto my grievous complaints: grant (O Lord God) that I may be enabled to go thorow all the afflictions thou hast pleased to lay upon me, & that

that at all times I may call to mind, that it is not I only, but many of thy dear Servants, with whom thou dealeſt in like ſort. Grant I may bear my povertie with patience as *JOB* did, that at all times I may remember, I came naked into the world, and brought nothing with me, and that which I have had, came from thee. Grant merciful Father, that in all extremity I may never deſpair of thy mercie, but that by it I may be more inclined to call and ſeek for thy ſpiritual comforts, & heavenly bleſſings. And though I want worldly wealth, yet

grant

grant mee thy heavenly graces, so shall I not want, and grant that the afflictions of this life may be sanctified unto me, and turne to my eternal good, through Jesus Christ our Lord and Saviour. *Amen.*

A Prayer in prosperity.

53 I Wretched Sinner appear here before thee mercifull Father, intreating thee of thy great bounty, that as at all times thou hast given me a more liberal portion of wordly wealth, so thou wilt please to grant me grace ever

to be thankfull to thee for the fame, and grant I may so use it, that it may be for thy glory, my Salvation, & the comfort of the needy. Grant I may not be hard hearted, but liberally give & bestow it upon the oppressed and fatherlesse, on the blind, the lame & the naked; to comfort & succour all that ar in distress, to further thy Word and Plantation of thy Gospel. O grant most mercifull Father, that the more earthly blessings that thou givest me, I may the more seek thy Heavenly Graces, & that I may be the more humbled in due consideration

ration of my great unthankfulnes & that I may seek to live more piously and religiously, and that when I depart this vale of misery, I may be mindefull to leave some good & godly examples of Charity to those that follow. Grant that this my wealth may not be a stumbling-block, or hinderance to my salvation, but that it may be a furtherance to me in all good & godly actions. Grant this good God, even for Christ Jesus sake I intreat thee, to whom with thee and thy Holie Spirit, be praise and glory, now and ever, *Amen.*

A Prayer for all in distress at Sea, by storm or tempest,

54 O Lord God, Heavenly Father, Maker & founder of the Sea & Land, look down upon us miserable sinners, who have justly plucked down thy vengeance upon us: O Lord we have provoked thy wrath, we have deserved to be swallowed up quick by the mercilesse waters. O Lord the flouds come over us, they even enter into our souls. O Lord, the Seas rage and rise against us, here we see thy wonders and judgements,

ments, in the twinkling of an eye thou canst destroy us. O Lord, we confess & acknowledge we have sinned. Most just therefore are thy fierce judgements come upon us. Yet (Lord) spare us, Lord, we beseech thee, let us not be swallowed up quick, where there is none to help us; but thou canst save us O Lord, cease these storms, & tempests, cease wee beseech thee, these swelling Seas, command these blustring winds & they shall obey: We are at the pit of Destruction, at the brink and brim. *Save us Master, we perish. Lord increase our*

Faith,

Faith, ſtrengthen it in thee. Merciſull Father, take us beſeech thee, into thy protection, be O Lord our ſhelter; and if thou haſt appointed death unto us at this preſent, O Lord be thou preſent, we beſeech thee, to receive our ſouls until the joyfull reſurrection of our bodies, and then receive our Bodies and Soules into thy Kingdom; If it be life, then grant we may ſo live, that we may take warning by theſe afflictions now upon us, that we may live to amend our lives, and to live more godly, religiouſly, and righteouſly all the

the dayes of our lives. Grant this good God and merciful Father for Jesus Christ his sake our only Saviour, Amen.

A Prayer for one that travels by Land.

55 O Lord lead me in the paths of righteousnesse, and direct my goings in thy way of truth. Wee O Lord are born to travell, and man hath no certain place of abode, our days are like a span, and our lives pass as a Weavers shuttle. O what is man that thou art minde-

mindefull of him? or the Son of man that thou regardest him? We are like to a bubble, or a blast, we go hence and are seen no more; O teach us to number our days, that we may walk the paths of Godliness; direct our steps in the Word of truth, and as thou hast appointed man to be a Pilgrim, and to travell for his living, and sojourn upon the earth, so O Lord, guide and govern me in my travel, that I may go on with comfort in this my journey. Be thou my God, my help & guide to direct me aright in my way and businesse,

keep

keep me from all fears and dangers by Theeves, or other mischief and trouble, that I may have no disturbance in my journey, no lets nor hindrances, no sorrow nor heavinesse, but for my sins; and O Lord; keep and blesse all my friends at home and abroad, and keep them and me in perfect health till my return unto them, Thou O Lord knowest the sorrows of my heart, & I cannot express my griefs so well as thou knowest them; then O Lord let me ever feel and find accordingly thy comforts, doe thou put good thoughts,

and

and godly cogitations always in my mind, that I may so think upon heavenly things, as one that hath set and settled his affections and desires to come unto that place. Gracious Lord make all my thoughts, words and works, well pleasing unto thee: And now let thy good Angels conduct and lead me, that they may be as a cloud by day, & as a pillar by night, to watch and attend upon me, to keep me that I fall not, nor go awry. And for my chief companion, grant that I may ever have a quiet conscience, and a wil-

willing mind to serve, fear, and obey thee, and a contrite and sorrowfull Soul for my sin, and so direct me in the wayes of truth, that I may not stray or goe away by any by-paths of ungodlinesse, but conduct me in the stedfast ways of uprightnesse, wherein give me strength and grace to strive to perform in all things thy most righteous will, and to submit my self unto thee, through Jesus Christ our only Lord and Saviour, Amen.

56 O Lord, glorious, loving Lord God, I beseech thee to hear my complaint, and grant me strength to pour out my prayers before thee; O God I have sinned, I have sinned and done wickedly, I have all my life long run from sin to sin, I have transgressed, I have done so bad that I cannot call all to remembrance. Yet mercifull Saviour, return unto me, that I may have a feeling of thy good Spirit in me: Let not the sins of

of my youth, nor the iniquity of that time lie upon me, and O God, as thou hast laid thy hand of affliction upon me, so I intreat thee to arm me with patience to bear this my visitation patiently. If it be thy will to take me out of this transitorie life, prepare me so O good God, and fit me, that I may be received into thy Kingdō, Arm me, & strengthen me to bear the burthen hereof patiently, to undergo this my affliction willingly, & to fight it out manfully: But unles thou help, what am I O God? A Worm, a poor dejected Wretch, I

have no comfort but from thee: & of thee, therefore I do flie unto thee, beseeching thee, either to restore me to health, and withall to amendment of life: or else to receive me, and to take me into thy Kingdom of Glory. Lord cease my pain, ease my grief. Lord I intreat thee to grant, that the Devil nor the World may any way prevail to tempt me but grant me strength to overcome all. Send the good Angels to keep and conduct me, both in sickness and in health, & grant I may not fear Death, but that I may be fitted and pre-

prepared for it; yet if it be thy gracious will, let me recover a little strength, & *spare me a little, before I go hence and am seen no more.* O grant that I may finde thy grace now working for my good in me: that if it be thy will to take me hence, Lord receive me unto thee, and then come Lord Jesus come quickly. And so Lord, I commit and commend my self unto thee in that prayer which thou hast taught me, saying, *Our Father, &c.*

Lord strengthen my faith to the end.

I beleeve in God, &c.

A Prayer for a Woman in the time of her Travel.

57 RIghteous and holy Lord God, I doe now find by experience the fruit of my sin, that I must travel in sorrow, and bring forth in pain, and I unfeignedly adore the truth of thy sacred Word, as certifying unto me, that sorrow must be in the evening; so comforting me also against the morning, that a Child shall be born; willingly I do desire to submit my self in hope unto this thy chastisement, and to learn the desert of my

my sins? horrible in themselves, that these temporal pains are fore-runners of eternal, and yet by thy mercy may be so sanctified unto me, as not only to prevent eternal vengeance, but also prepare for eternal comforts; even to be saved by bearing of children. Grant me therefore, gracious Father, true repentance and pardon for my sins past, that they may not stand at this time, in this my need, between me and thy mercy. Give me a comfortable feeling of thy Love in Christ, which may sweeten all other pangs, though never so vi-

olent or extreme. Make me ſtill to lift up my ſoul unto thee in my greateſt agonies, knowing that thou alone muſt give a bleſſing to the ordinary means for my ſafe deliverance. Lay no more upon me than I am able to endure, and ſtrengthen my weak body to the bearing of what ſorrow ſoever, by which it ſhall ſeem good unto thee to make tryal of me. Grant me to conſider, that howſoever it be with me, yet I am alwayes in thine hand, whoſe mercies fail not, who wil be found in the Mount, and in greateſt extremity, & to whom belong

belong the issues of death; So prepare me therfore to death, that I may be fit for life, even to yield fruit alive unto the world, and to be renewed and enabled to nourish the same. And when thou hast safely given mee the expected Fruit of my Womb, make me with a thankful heart to consecrate both it and my self wholly to thy Service all the daies of my life, through Jesus Christ mine only Saviour and Redeemer. *Amen.*

A Thanksgiving after safe Deliverance.

58 BLessed for ever be thy great and glorious name (most dear and loving Father) for thy great mercy to me, most weak and sinful woman: Wonderful art thou in all thy works, O Lord, the riches of thy mercies are past finding out: Thou hast plunged me into great afflictions, and yet thou hast returned & refreshed me again: Thou hast brought me to the fear of the grave & yet thou hast raised me up again to life. O how hast

haſt thou ſhewed thy power in my weakneſſe? how hath thy loving kindneſs prevailed againſt my unworthineſs? Thou mighteſt for my ſins have left me to periſh in mine extremities; but thou haſt compaſſed me about with joyful deliverances; Thou mighteſt have made my Womb a Grave, to bury the Dead: Or in affording life to another, thou mighteſt have procured my Death. But yet thou haſt not only made my womb a well-ſpring of life, but reſtored life unto me alſo, for the cheriſhing thereof. Marvellous, O Lord, are

thy works, infinite are thy mercies, my ſoul by preſent experience knoweth it well. *O my Soul praiſe thou the Lord, and all that is within me praiſe his holy name. My ſoul praiſe thou the Lord, and forget not all his benefits: Thou haſt heard my prayers, and looked upon my ſorrow: Thou haſt redeemed my life from death, and healed mine infirmities, and crowned me with thy everlaſting compaſſions.* O give me, I humbly pray thee, a thankful heart, not only now, while the memorie and ſenſe of thy favour is freſh before me, but continually, even ſo long as I have.

have any being. Grant that I may learn by this lively evidence of thy power and mercy, for ever hereafter to depend only on thee: Quicken me also to all holie duties, that my thankfulnes may appear in my pure and Christian carriage. Make me a kind and carefull Mother, willing to undergo the pain and trouble of education. Let no niceneis or curiosity hinder me from those Services, to whom both Nature and Religion hath appointed me. Let me also be carefull when time requireth, to season the Fruit thou hast given me,

with

with the saving knowledge of thee and thy dear Sonne; that my desire may manifestly appear to be set for the increase of thy Kingdom. Vouchsafe so to order my affections, and to bring them in obedience unto thee, that if it should be thy pleasure either now or hereafter, to take this Infant from me, I may as willingly part with it, as thou freely gavest it me. And now, O God, perfect in me that strength which thou hast begun, make me to grow in care, to serve thee faithfully both in the duties of Pietie, and in other busi-

nes

nesse of my place and calling, that I may be a comfort to my Husband, an example to my Neighbours, a grace to my profession, and a means of glory to thy Name, through Jesus Christ my Lord and Saviour. *Amen.*

A Prayer at the hour of Death.

59 O Heavenly LORD GOD, wee poor wretches being overcome with grief, come all here attending thy good pleasure with this sick servant of thine: O Lord, incline

to

to hear our Praiers, and his complaints unto thee Be now, O Lord, present, and send thy good Angels and thy Spirit to attend us: Be with us (O Lord) & comfort this sick person, and now if the time be come of his departure. Grant O Lord, he may depart with godly comfort and joy everlasting, into thy Kingdom. Ease, o Lord, his griefs, mitigate his pains, asswage his sorrows, & give him a lively tonch of thy heavenly comfort. Put by all worldly thoughts, and beat down all bad suggestions, let nothing but good come in his

his mind, and grant that he may to the last gasp of his breath, breath out still some comfort of thy help, and grant when hee hath done his last to finish this mortal life, then he may with *Lazarus* be carried into *Abrahams* bolom. O Lord forgive him. O Lord receive him. O Lord protect him. O Lord succour and save him, and now and for ever grant he may rest with thee in eternal glorie. Hear us good Father, for this our Brother (*or Sister*) and do for him (*or her*) and us, according to thy Fatherly Mercie in Jesus Christ, in whom we com-

commend him with these our praiers for him, and all his, and our occasions, in that Praier which thy blessed Son hath taught us.

Our Father, &c.

A Trance at the time of Death.

O Lord God, come unto me, plant thy holy Angels about me, be not farre from me now, Lord help, and take me into thy protection; Let no ill imaginations nor wickednes take hold upon me, but, O Lord, now be ready to help me, receive me, and let thy good Spirit

Spirit be in me. Come Lord Jesus, come Lord Jesus, come quickly, come receive me, & take me into thy tuition. I forgive all the world, grant me likewise forgiveness of them, & of thee Lord for all my sins: Wash me, O Lord, and fully cleanse me of them all, and so receive me, O Lord, save me, O Lord be my rock, my shield, my defence, my comfort, my receiver. Now Lord I yield my self, my soul, and my body, into thy hands, come Lord Christ and be with me now and for ever. Come Lord Jesus, come quickly, and receive my soul into thy protection. Amen.

61 O Glorious LORD GOD, and everlasting father, we intreat thee mercifully to looke down upon us, & hearken unto our complaints and desires, and grant we beseech thee our requests. O gracious Father, thou knoweſt our sins, and our iniquities ar not hid from thee, they lie open to thy Judgment. Yet we know that thy mercies are the cure of our miseries, and when we flie to thee, thou draw'ſt near to us. We beseech

eech thee now to be favourable, and spare us for all our sins past, and be ready to deliver us from sinnes to come, looke down in mercy upon us, and as thou hast been our everlasting defence, so now defend us from the rage of our Enemies; Go in and out, O LORD, before our Armies, before our Generall, before our Fleets and Commanders: And grant we may be thy Souldiers, to fight under thy Banner: Suirre up our hearts and strength against the Enemie; Defend thy afflicted Flock; Remember, we beseech thee, the burthen

of

of misery laid upon thy Church at this time in *Germany*, *France*, *Ireland*, and elsewhere; and in thy due time restore it to her former glorie: Settle our hearts and affections to regain and recover that which hath been lost; And grant that we seeing their double dealing, may no longer trust to themwhich have no truth. They imagine mischief in their hearts, and are set on fire to do ill; but break thou the knot of their malice, lay open their plots, discover their Devices, weaken their Armies, overthrow their inventions, confound

their

heir counsels,& consume
heir numbers. O LORD
hou hast in time past
made the Stars to fight in
order,theSun to stand stil,
he Seas to devour, the
Winds to overthrow thy
enemies: So now,O Lord,
cause these thy Creatures
to assist & help us, & our
distressed neighbours,that
all the World may know,
it is thou that fightest our
Battails, and undertakest
our cause. Finally,O Lord
bless we beseech thee;us,
& every one of us,in what
we shall take in hand for
defence of thy CHURCH
nd TRUTH. Bless,we
intreat thee,our King,our
State,

State, our Clergy, our Commonalty, and give thy blessing unto us all. And last of all, bless we beseech thee, all the worthy Companies of Souldiers in the chief City, & in all places of this Land. Bless, O Lord we intreat thee, their inventions of war, and make them expert by their practises. Preserve and prosper all our undertakings, so that all the World may know that thou art the guider of our Counsels, & Leader of our Armies. Grant this dear Father, and all other good things unto us, for the good of the Church amongst us,

and

and the relief of others by us, now and alwaies, for Christ Jesus sake our only Saviour. *Amen.*

A Form of Thanksgiving and Prayer to be used of Godly Christians in their Families.

62 WE most humbly thank thee, O Heavenly Father, for all thy loving kindnesses, so abundantly shewed unto us, not only this day (or night) but all the time of our life unto this present: And especially for that it hath pleased thee

of

of thy fatherly favor, & infinite love, before we had done good or ill in thy sight, & before the beginning of the world, to write us in the Book of Life; and unchangeably to ordain that we shold be thy children, and vessels prepared to Honour, with the rest of the Saints. And wee thank thee for the great Work of our Creation, which as its wonderfull in it self, being first framed according to thine own Image, in Wisdom, Holiness and immortality; so doth the excellency ther-of much more clearly appear, in that thou hast made

made infinite numbers of other creatures upon the earth, in the heav'ns above, & in the waters beneath, not only far inferiour unto us, but to serve for our use and benefits: yea thou hast made thy holy Angels ministring Spirits, to attend, guard and defend thy children. But most especially we praise thy Holy Name; and evermore thank thy Majesty for the abasing, & manifesting of thine only begotten Son in our poor and frail nature, that he might in the same, yield unto thee, O Father, a full and perfect obedience for us, such as in thy most just

Law was required at our hands: and that by his most painful and hellish sufferings, anguishes & horrors both in soul and body, as well in death as in life, we might be made free from all those everlasting sorrows, fears and torments deserved of us, and prepared for all those that do not believe: Even so was it thy good pleasure, O Father most merciful, that He in the very substance of our Nature, through that Almighty power of thy Godhead, should not only bear the intollerable weight of all our sins, together with all the punishment

nishment due for the same, but also overcome sin, destroy the power of sin in us, and obtain for us a glorious victory over sin, the World, Death, Hell, and all Enemies: Yea, that he should restore unto us, by the vertue and worthiness of that his obedience, all good things, which before were lost through our folly and disobedience; and that in a more perfect estate than ever we had the; insomuch, as now our strength, our wisdom, our righteousness, our worthiness, our assurance of thy favour, our joy & felicity, resteth not in our selves,

frail creatures, but in him our only & Almighty Saviour, who sitteth at thy Right-hand, in glory and Power for evermore: that henceforth there shall be no more sacrifice for sin, no other Mediator to entreat thy Majesty, no more Deservers or Purchasers of thy favour for us: but that all flesh should confess, that ther is no other name under Heaven; by which we may be saved, But only the Lord Jesus. And that whosoever rejoyceth might rejoice in the Cross of Christ. This Mystery (O Lord) is too high for us, we cannot comprehend

the fulneſs, the length, the bredth, and the deepneſs thereof perfectly: Yea all the wiſdom of Man is too groſs & blind to perceive any part thereof perfectly; the very Angels do always wonder at the ſame, and the Devil and Antichriſt, with all the Princes of the World, have laboured utterly to extinguiſh the knowledge and memory of the ſame. Yet now in theſe days, thou haſt again clearly revealed the ſame by the preaching of thy Word, and we here preſent, through the abundance of thy grace, in ſome ſort forced to ſee and feel

the glorious power of the same.

But such is our horrible blindnes, perverseness, vanity & unthankfulnes, that we see it not clearly, we believe it not perfectly, nor weigh it sufficiently, nor meditate theron effectually: for we should love thy Majesty, for this famous work of our Redemption by Jesus Christ, with a most perfect love, without all comparison, & far above all other things in the World. Whatsoever we love, we should love for thy sake, so that nothing should be more dear & joyful unto us, than

the

the setting forth of thy Glory, the praising of thy Name, the furtherance of thy true Religion, and prosperitie of the Church and nothing so great a grief, as the contrary to any of these: but this love we find very cold in us; for we long not earnestly to be in thy continual presence, we are very negligent, & soon weary in speaking unto thy Majesty by prayer, and in hearing of thy Majesty speaking unto us, by the Ministry of thy Holy Word; we take no felicity in meditating of thy mercies, in declaring thy praises, in commending

thy wonderful Works; Yea, we have oftentimes more pleaſure in beholding vanities, in worldly matters, in idle & profane exerciſes, and in works of Darkneſs; we are violent in revenging our own injuries, and in hating thoſe that doe hurt our ſelves: but we are not ſo much as hartily griev'd with thoſe that offend thy Majeſty by ſin, and obſcure thy glory by corrupting thy true Religiō. Our love toward our Brethren, ought to be like the love wherewith thou haſt loved us, that is, pure, uncorrupt, vehement and everlaſting; but we

love

love for our own pleasures and for worldly respects; we are soon provoked to anger, we mislike long, we are hard to be reconciled. We are not so dutiful to our Parents & Governors, so kind to our Friends, so charitable to Strangers, so curteous to those that are in necessity, as we ought to be. We should be holy and pure as thou art pure, because thou (Lord) hast redeemed us frõ all impureness, that we should continually offer up unto thee our Souls and Bodies, as a pure, living, & acceptable Sacrifice; and because we are thy Temples, wherein

it pleaseth thee to dwell, by thy grace & Holy Spirit: But we feel too too many rebellious motions, and corrupt cogitations, such as we ar ashamed to speak of to any mortal man. Our minds should be drawn up on high with the love of Heavenly and spiritual things, because we are strangers here, & citizens in Heaven; for that we know the things that are here below, to be uncertain and transitory as the flower of the Grasse; our selves frail and mortal, and the joyes prepared for us after this mortal life to be infinit, inestimable, and

ever-

everlasting: howbeit, we spend a great part of our time in following after the things of this World, in providing for this Lump of Earth; our studies, cares and communications, are very earthly & prophane. Finally, we have broken all thy Laws, we can perform no good thing perfectly: we consider not alwaies effectually, that we are in thy presence, & that all things are open unto thee, be they in respect of men never so secret; We depend not constantly upon thy providence, we rest not with ful contentation of mind, in thy good plea-

sure

ſure, we have not yet learned wholly to reſign our ſelves, our Children, our Friends, & thoſe bleſſings which thou haſt given us, into thy Hands, and to be contented without any murmuring or repining with that eſtate of life wherein thou placeſt us. We are not careful enough for thoſe whom thou haſt committed to our eſpecial charge. We corrupt and abuſe all thy good gifts. We cannot rehearſe the multitude of our offences, for we are guilty of infinit crimes which we remember not, nor never knew, becauſe of our ignorance

and

and negligence. And although we be in so ill a case, so vile of nature, so void of goodness, so full of infirmities, and so near a thousand destructions, yet ar we not throughly humbled before thee: we doe not loath and lament our sinnes as we ought to do, we flatter our selves, we extenuate our faults, we inwardly dislike those that admonish us, we are slow in reforming of our selves, yea, which thou of all things most abhorrest, we are soon blown up with vain-glory, & made proud of thy gifts, and of those good things which thou of thy

thy goodnes workeſt in us & by us. Therfore, O Lord, according to the multitude of theſe our miſeries, we fly unto the Throne of thy Grace, as they that ar guilty of infinite crimes, craving thy pardon, as they that are aſhamed of their foulneſs, and fain would be waſhed with the blood of thy Son Jeſus Chriſt, as they that are wounded to everlaſting death, and deſire to be healed with the Soveraign Oyle of thy Grace, and holy Spirit. O Lord forſake not thoſe who deſire earneſtly to forſake themſelves. Receive us into thy favour, who

who only appeal to thy Mercies. We know not any way to come unto thee, nor any means to obtain any good thing at thy hands, but only by him, even our Lord and Saviour, who saith, *I am the way, the truth, and the life*; who hath promised, *That whatsoever we ask in his name, thou wilt give it us*; And of whom thou thy self hast witnessd by all the Prophets and Apostles, that *He is the propitiation for all our sins*. In him therfore, and through him, we ask all good things of thy infinite Majesty, O LORD, although our faith be weak, our Repen-

pentance, our Sanctification, and all things in us unperfect, yet hear and accept us for the worthyneſs and perfection of thy Sonne our Advocate and Redeemer. O Lord our God, forsake not the work of thine own Hands: Remember not our ſins any more, but vouchſafe to finiſh that new birth which thou haſt begun in us: and to this end, we beſeech thee alwaies to ſoften and to prepare our hearts by thy Holy Spirit, unto the perfect obedience of thy Goſpel, and to imprint in our Conſciences a deep feeling of our ſins, howbeit

in

in such measure, as that we be not driven thereby to despair of thy mercies, but better humbled before thee, provoked to a more serious repentance of our former evil life, to a greater fervency in praying, and seeking for thy help, and a more carefulnesse ever hereafter, to flie, even the shew, of every evil thing, and all occasions of offending against thee, and our Brethren. But because it is not enough to avoid evil; we beseech thee, to give us a full assurance, and a sweet feeling of thy love towards us in Jesus Christ, wherewith our hearts

hearts being throughly inflam'd, we may bring forth abundantly the fruits of thy holy Spirit, and shew our faith by good works, to the testifying of our most dutiful service towards thee (O Lord our God) the stopping of the mouths of the ungodly, and provoking of a great many to praise thy most holy Name, for these good things which thou hast wrought in us: therefore grant us, O most merciful Lord, a zeal for thy glory, according to knowledge, boldnesse for thy cause, joyned with humilitie, wisdom with sinceritie,

joy-

joyfulneſs of mind, and true ſadneſs for our ſins, and the afflictions of our Brethrē. Teach us to obey and reverence our Superiors, to be loving to all our Equals and Inferiors, charitable to our enemies, deſirous to do good to all men, to be diligent in our Callings, to abhor all deceitful and unrighteous dealings. Make us thankful for all thy benefits, faithful in uſing them according to thy will, patient in forbearing of them, conſtant in ſuffering the loſſe of all earthly benefits for thy everlaſting truth. And becauſe it is thy good plea-

ſure

ſure that we ſhold wreſtle and ſtrive againſt our rebellious nature, and a huge Hoſt of ſpiritual enemies, we beſeech thee to arm us from above, with the compleat armour of thy grace. And for as much as our ſtrength & fortitude is no thing in reſpect of our adverſaries, aſſiſt us mightily, that in all temptations, dangers and aſſaults we may lay ſure holdwith the hand of faith upon the victory of our Saviour Jeſus Chriſt, that albeit we be not able to overcome in our own perſons; yet we may overcome in his who hath overcome for us, and

ſo

so after this warfare finished, be made partakers of those promises which are knit unto the victory, even the Crown of Glory, the fellowship of al the saints, and the most comfortable presence of thy Majesty, through the same our Lord and Saviour Jesus Christ: And we pray not only for our selves, but also for all Nations of the world that they may be called to the comfortable light, & effectual feeling of thy Gospel through the Preaching of the same: and for those that are already called, O Lord we humbly beseech thee to make up, and hap-

pily

pily to finish that heavnly Work of the new Birth, which thou in mercy hast begun in them: strengthning and comforting their Souls daily more & more with the lively food of thy blessed Word and Sacraments, sincerely ministred, according to thy most holy Ordinance; the which inestimable grace, we beseech thee to make this Church of *England* partaker of yet more abundantly. And to this end, we most humbly crave of thy Majesty, to bless thy servant *Charls*, our gracious King and Governour, with all manner of Excellent

blest

blessings, that he may worthily seek, and set forth thy glory by advancing thy true Religion, and suppressing all things that hinder the same. Give grace to this Honourable Parliament, and to all that be put in authority under them, faithfully to assist in this great Work. Make the Ministers of thy Word zealous in thy truth, diligent in their Office, wise in propounding thy Mysteries unto the people, happy & comfortable in their Labors. Increase the number of them, for they are few, and great is the multitude of those that want

and

and thirſt after thy Word. Finally, ſhew thy ſelf (O Lord) mighty and merciful in relieving and comforting all thoſe that be afflicted, and humbled with any kind of calamity, whether it be extreme poverty, or bodily ſickneſs, or inward grief of mind for the burthen of their ſins. But eſpecially, remember thoſe in thy mercy which are in Bonds, or Troubles for thy Truth, granting unto them patience in ſuffering, chearfulneſſe in praiſing thy glorious Name, for thy everlaſting love towards them in Chriſt, and conſtancy in pro-

professing a good cause with a good conscience, unto the end, through our Lord Jesus Christ, in whose name we pray for these, & all other graces needfull, either for our selves, or for the whole Church, as he hath taught & commanded us, saying,

Our Father which art in Heaven, &c.

A Heavenly Meditation.

O Lord my good God, & most gracious Father in Jesus Christ, I wretched sinner here prostrate

strate before thy Throne of Grace, do even out of the deep affliction of my wretched heart, look upon thee, and with sighs and groans unfeigned for sin, my humble Soul doth call upon thee, who art my only hope, stay, and refuge in all distresses, being of power only to help, and canst only ease and set me free. Look not upon my sins (I humbly beseech thee) let them not stand between me and thy mercy. Set aside all my guiltinesse, blot out all my transgressions, which dayly and hourly doe highly provoke thee to wrath & in-

indignation against me, and behold me in mercy, for thy Son Christ Jesus sake, in, by, and for whom only mercy is to be had. I know and acknowledge (Lord) that thou art a just God in all thy judgements, and none more fit and worthy to receive the sharpest tast of thine afflicting and correcting hand than my self, in respect of the huge heap of sin and wickedness by me committed: But as thou art most just, so (glorious Father) thou art also most merciful, and upon thy gracious favour and goodnesse in Christ Jesus, I

poor, miserable, sinfull wretch do depend, being my sole and only support in my greatest distresses and dangers, be it by sickness, disgraces, losses, or any other crosse or calamity whatsoever. And whensoever any of these outward affections are upon me, or any other inward conflicts of the mind doe take hold on me (how sharply and bitterly soever) yet teach me O Lord by thy grace to make use thereof to my comfort, & that I may find, feel, and confess that it is thy hand, dear Father, that smiteth me, and that thou smitest me

me for my good, even that the burning heat of lust may be quenched in me, and I be wholly drawn from my corrupt ways, lest I perish with this wicked, ungodly, and graceless world: Therefore direct thou my heart and mind to joy in this & all other thy fatherly corrections, and to praise thy Majesty for the same, and with gladsomness of heart, to entertain griefs, troubles, or any affliction of the sharpest kind, that thy fatherly goodness shal think meet to lay upon me: For O LORD, this wretched Carcasse of mine is a mass

of corruption, ſavouring of nothing elſe but Earth and earthly matter, full of Blaines, Sores, and deep Wounds, and had need of ſome ſharp Corroſive to eleniſe the ſame, that they may be the better cured; Otherwiſe (dear Father) this poore impriſoned Soule of mine, cannot eſcape from being defiled with all manner of evill, and thereby in hazard to be ſpoyled of thoſe Heavenly graces, wherewith it ſhould be adorned and beautified to eternal life. This wretched Soule of mine (moſt gracious God) doth pine away for ſorrow,

row', and even pant for breath, longing to receive increase of life from the living Stock Christ Jesus, which must be thy work, (& thy work only) & work this effectually, I humbly beseech thee, which way thou wilt, & do thou give what thou wilt have me to do, and then do what thou wilt to me, and with me thy unworthy Servant. *For though I should walk through the Valley of the shadow of death, I could fear none evil, for thou art with me, thy Rod and thy Staff do comfort me.* If I should enter into an enumeration of my sins, there

is no end of them; For how much time have I idely spent? How much time have I vainly spent? How much time have I most wickedly spent? And how little time have I employed in thy service? This O LORD carryeth in it an infinite number of sins, and for this I deserve justly to be forsaken of thee & to be reserved and left unto endless condemnation both of Body and Soul. But howsoever in Youth I have not heeded this, or in Age may easily forget this, yet let thy grace most gracious Father, remind the one, in-

form the other, and reform both, that by thy grace I may be taught and directed, with Iudgement to feel, with conſcience to acknowledge, with remorſe to lament my former ſtrayings and ſteps ignorantly undertaken, ungraciouſly followed, & fearfully continued to my endleſſe danger, if thou O Lord, doſt not in mercy ſtay my courſes, and ſet me in the right path of eternal ſalvation. Be pleaſed to this end (moſt loving Father) to follow me ſtill with thine afflicting hand, which is thy Fatherly School, by the which thou

doſt warn & admoniſh thy Children and Servants to look into their ſins paſt, whereby they provoke thee to puniſh; Thou doſt teach and inſtruct them to behold the ſins preſent which provoke ſtill, & to ſee into the peril and danger to come unto which ſin doth bring them, and by which thou doſt puniſh and correct them: Not to deſtruction, but to amendment. Therefore (dear God) let me imbrace affliction as a welcome Gueſt, that ſin the cauſe thereof may be more and more waſted, and glory the end thereof may be more

more and more hastned: Thou takest no pleasure in punishing thy Children, but because thou will not the death of a sinner, and that he may turn and live, Therefore thou punishest, which is the chastising Rod of a loving Father, and not the sharpened Sword of a severe Judge. It is amendment that thou lookest for, which is the sweet fruit of true and unfeigned Repentance; but to turn to thee in part, and not wholly, is no Repentance; To sorrow for sin, and to forbear sin in time of Affliction only, is no Repentance;

To

To have an inward touch for sin, without Christ, is no Repentance; Therefore O Lord, give me a feeling Conscience, vouchsafe me thy Grace to apprehend a perfect turning from sin, and grant unto me, I humbly beseech thee, a through changed and truly mortified heart, which cannot but work in me an unfeigned love of Righteousnesse, and a full purpose and endeavour to serve thee my good God and most loving Father with a sincere and true-hearted affection. And guide me O Lord, to fly unto thee, daily by pray-

prayer, for forgiveneſſe of my ſins, for grace to reform my ways, and for true Faith to take faſt hold of mercy in Chriſt, which is the ready way to be made righteous before thee. And becauſe (dear GOD) I may ſpeedily ſtill tread in that narrow path which is hardly found, and not eaſily kept (through *Satans* malice, the Worlds inticements, and mine own in-born Corruption) Let thy working grace never be wanting in me, by which I may be taught and confirmed neither to prize of works too high (with the

Papists) nor too low (with Libertines) but to learn this for truth against both, that neither with the one must I presume to challenge Merit by my works; nor with the other must I dare to take liberty to live as I list. It is manifest and plain O Lord, that Papists depend more upon Pharaisaical working, than upon Christian believing; and it is as true, that the loose Libertine careth little, either for Faith, or Fruits: And both these are flat Enemies against the Cross of thy dear Son, our alone Saviour Christ Jesus; The one taking upon

upon him to add a supply of merit by works, to that which is unto man a free Gift from thee by grace, and a Sacrifice All-sufficient to satisfie thee, and ransome us. The others cry out dayly in their most filthy and corrupt conversation, *Let us sin that Grace may abound*; and so indeed *turn the Grace of thee our good God into a wantonesse*. Far be it from me (dear Father) to be insnared by either of these. And yet an healthfull Body, a full Purse, glory and worldly reputation, or any prosperity, thou knowest are dangerous

Engines to intangle an unregenerate man, especially when a sincere profession, when a holy practice are of the least esteem amongst men that are in fullness of prosperity; and therefore (my most gracious God) I humbly and heartily thank thy holy Majesty, in that it hath pleased thee to abridge my wealth, to abate my fullnesse, and to darken my transitory reputation: For though to the outward man they seem bitter and unsavoury, yet to the inner man they bring the sweet and pleasant taste of Repentance, not to

be

e repented of, which is lwayes followed with weet fruit of amend- ent. And I moſt hum- ly beſeech thy Fatherly oodneſſe, that as it hath leaſed thee to ſtrike at he door of my heart by heſe outward croſſes, hrough the power of thy leſſed Spirit, and thereby o awake me out of that eep ſleep in ſin and ſecu- ity, whereinto I was ln, ſo as I was deprived for the ſame) of all ſpiri- ual ſenſe and feeling of eaven and heavenly hings, through the mul- itude of devouring Mon- ers as Luſt, Covetouſneſs,

Pride

Pride, Vain-glory, Hypo
crisie, and a thousand
like Nature, which wer
Syren-Deceivers, haunt
ing me in the days of m
prosperity, and seeking ut
terly to spoil me of spiri
tual life, and to pursu
me to eternal death, had
not thou of thine infinit
goodness discovered the
slights, altered the
course, and given abilit
to resist the temptation
against whose strength
without thine arm of De
fence, I cannot possibl
prevail. Therefore (graci
ous God) continue t
watch over me, and loo
upon me still, and behol
m

ne in my wofull and
wretched Estate, give me
wisdom from above to
ore-see all dangers that
ay befall unto me, a true
onstant faith to resist the
try, and all fullnesse of
piritual strength, that I
ay hold out the Com-
ate, and overcome; For I
ong much (O Lord) to be
ven estranged and free
om those snares and e-
ils with which I have
een too much acquaint-
d, and to be a familiar
ompanion to those that
ear thee, and to imbrace
nd follow all holy duties
hich thou lookest for,
nd requirest at the hands

of

of thy Servants, that
may spend the rest of
life to come, to please the
and praise thee. Assist m
(dear Father) in thi
my desire, give me th
continual aid and assi
ance from above, to fur
nish and fortifie me an
my weakness; and as b
thy grace thou hast mad
me in some measure wi
ling, so I humbly beseech
thee, to make me in fu
measure able to find, fol
low, and hold the wa
that thou hast set before
thy chosen to walk in.
And to to this end dea
God let my carnal and
corrupt heart be by the
Spiri

pirit cleanſed, my flinty
nd ſtony heart by the
ew of thy Grace be ſoft-
ed, and my ambitious
nd proud heart be by
th throughly humbled,
at it being wholly
anged, by thee and
ought into a Spiritual
mper, and ſo made the
reaſure-Houſe of good
ings, it may ſend forth
e ſweet fruits of Holy-
eſſe, to thy Glory, the
ood example of others,
d mine own endleſſe
omfort in Chriſt Jeſus.
his being wrought in me
Lord, of thy meer mer-
and goodneſſe keep me
ll in thy way, I moſt

hum-

humbly beseech thee, that my desire may be augmented dayly to do thy will, and my ability also may increase daily to fulfill this desire, then let sorrows and afflictions both in manner and measure follow me and possesse me so long as thy self wilt, which are indeed most plain & profitable teachers to inform me, how vile my self am, how vain this wretched and wicked world is, and that the greatest glory and most pleasing delights thereof are meer vanity and vexation of Spirit. What availeth it (O Lord) to be in

health

ealth of body, if a man
ave a ſick Soul in him?
What profit can there be
o flow in worldly wealth,
nd to want the Treaſure
f the Soul, which is the
reaching of the Word,
nd the holy Spirit of pro-
iſe to ſanctifie both?
nd what is all the glory
nd reputation in the
orld, if a Man want
race to ſeek after the e-
erlaſting glory of the
orld to come? Bleſſed
ather give me a ſound
nd healthfull Soul, & let
e body ſtand loaden
ith what ſickneſs it ſhall
eaſe thee: Make me to
ound in the Heavenly

Trea-

Treasures, and howsoever Earthly Treasures fail me, let me be heartily wel content therein. Leade me along to seek after the glory that is eternal, and let the fading glory of this faithlesse world light where it will, rest with whom it will, and leave them and whom it will. For he that hath all these without thy grace (O God) hath but so many burthens to hold him down from rising up with Christ, that he may seek those things which are above, and he that hath the grace of God, though he want all these, hath sufficient

ficient I confess (dear Father) that if thou should'st leave me to my self, and give me over to follow the sway of my sinfull heart, I should be as deeply plunged in wickedness, as the worst, and become dangerously defiled with those vile and loathsome sins, wherewith many in the World stand miserably tainted. For naturally (unless they grace restrain) I am most prone and ready to give allowance & consent to all evil, but the immoderate heates of youth, (for the most part) hinder the feeling of this, and careless Age doth many

times think of it too late, so that in youth man is ready to flatter himself with hope of many days, and therefore thinketh it self to have time enough to turn from wickedness, and age is ready to defer from day to day, & makes small hast to amendment. But thy word (O Lord) teacheth Youth to look to it self in time) both by threatning & admonition; by threatning, *O young man* (saith *Solomon*) *rejoyce in thy youth, and let thine heart cheer thee in the days of thy youth, and walk in the ways of thy heart, and in the sight of thine eyes.* But what follow-

low-

lowerh? Surely youth must know, that for all these the most just and mighty God will bring him to judgement, by admonishing in these words, *Remember thy Maker in the dayes of thy youth, whilst the evil days come not, nor the years approach wherein thou shalt say, I have no pleasure in them.* And as a mean to bridle & restrain them, this rule is set: *That a young man must redress his wayes by taking heed thereunto, according to thy Word.* And as an encouragement to rouse up old age, to walk religiously, it is said by the same *Solomon*, *Age is a Crown of Glory*

when it is found in the way of righteousnes. So that if it be found in the ways of Wickednes, it is the most hatefull spectacle of filthy shame, and more to be loathed & abhorred, than the stains of iniquity in hot and unbridled youth. And both Young and Old are taught by thee to know that he that doth unrighteousnes, is not of thee, and he that is born of thee sinneth not. Therefore, *Teach me (O Lord) to number my days, That I may incline my self to wisdom.* That wisdom which teacheth us to know thee, and Jesus Christ whom thou hast

sent,

sent. That wisdom which telleth us that we were once darkness, but are now light in the Lord, & commandeth us to walk as Children of Light. That wisdom which biddeth us to have no fellowship with the unfruitful works of Darkness; but to reprove them rather. That wisdom which enjoyneth us to cast off (concerning the conversation in times past) the Old Man, which is corrupt through the deceivable Lusts, and to put on the New Man, which after thee (O God) is created in Righteousness and true Holiness. Finally, that

wildom which warneth us to walk circumspectly, not as Fools, but as Wise, redeeming the time, for the days are evil. Furnish me (dear Father) dayly more & more, with some good portion of this wisdom, which may be a Lantern to my feet, and a Light to my steps, to lead me in the way of Righteousness, and to learn me to use this world as though I used it not, to fly sin, to repent me of sin, that this Old man of sin, which I carry about me, may be crucified with Christ my Saviour, that the Body of sin may be destroyed, and hence-

henceforth I may no longer serve sin: left when the night is come of my evil passed day, and death shall approach to demand his due, I then look about me too late, and be taken napping as the foolish Virgins were, when as neither teares, nor sighes, nor cries will we be heard, but that the just Sentence of Condemnation will be given, & cannot be revoked. Deliver me (o most gracious Father) from this peril, & direct me by thy grace, to be ever mindfull of thine afflicting hand, that my soul may be humbled before thee, and reap this

comfort from the consideration of mine own wickedness, that it is thy unspeakable mercy that I am not utterly consumed. But thou art my portion, and I will still hope in thee, for thou art always good to them, that trust in thee, & to the Soul that seeketh thee. Blessed God, let me evermore trust in thee, & let my Soul continually seek after thee, & willingly & joyfully wait for thy Salvation, & when it shall please thee to think it fit, I humbly beseech thee, to shorten these days of sin, and speed the delivery of this my wretched Soul, out

of the loathsome prison of this my sinful body that with the rest of thy Saints, it may take possession of thy Heavenly inheritance purchased for me & all the chosen Israel of God, by the death and blood shedding of the imaculate & unspotted Lamb Christ Iesus. To whom with thee O Father & the Holy Ghost be all praise, power, Majesty, and Dominion, both now and evermore, *Amen.*

A Prayer for the acknowledging of Gods goodness and mercy unto us.

64 ALmighty Saviour, how gracious hast

thou been to poor afflicted Souls, to promise them, that whosoever asketh shall receive, whosoever seeketh shal find, and whosoever knocketh, it shall be opened unto him? Doubtless thou takest a pleasure in giving, in accepting, & in opening the Gates of Mercy. Behold then, I doe not only acknowledge this goodness to all man-kind, but thy particular mercy to my self: and whereas I find the want even of good desires, I beseech thee supply me with thy infused grace, for I seek my lost self, and I seek thee whom I have lost:

lost: I find thee in midst of manifold compassions, I find my self in the snares of temptations and miseries; I find thee in the Treasure-house of thy promises, I find my self in the Dungeon & Prison-house of my Iniquity: I find thee in the sanctuary of Heaven, I find my self in the Depths of Hell. Behold then I crave both to seek my self, and thee my self, as having committed many grievous sins; for which I would fain be directed to the school of Repentance, thee, as having suffered for them, yea been brought unto death, and a

most

most grievous passion for my sake: but seeing thou hast in mercy by thy promise made thy self a debtor unto us, give me leave to challenge the performance, according to thy own appointment. Thou hast told us plainly, *that at what time soever a sinner doth repent him of his sins, thou wilt blot out his iniquities, and put away his transgressions from thy remembrance.* O Lord, I do repent, and am heartily sorry for offending so good a God; & whereas like a lame cripple I cannot follow thee to the Heavenly Harvest, whereby I am worthy to

lose

lose my Inheritance, I cannot come to the perfection of repentance, I fly to thy Grace to supply my defects, & I beseech thee of thy bounty by the rich treasure of thy mercies in Christ, to cast down a favourable countenance on me & make me partaker of all thy promises. *Amen.*

A Prayer for Gods protection of his Church in respect of the present troubles of it.

65 ALmighty God thou Lord of Hosts, and Governour of all things, whose power no Creature is able to resist, to whom it belongeth justly to punish sinners, and to be mercifull

to them that truly repent.
Work in us, and in all thy
People unfeigned & effe-
ctual Repentance, that
what thou seest amiss in
us, and amongst us, or in
any parts of thy Church,
may speedily & thorowly
be reformed, that which is
righteous and good in thy
sight, may be established
and maintained, especially
in this our Land, and o-
ther places professing thy
Truth and Gospel; and the
mean time while we strive
after that which may be
most agreeable to thy holy
will, as it is revealed in thy
heavenly word, be merci-
full unto us, and bring us

on rather, as thou seest it needfull, by the Rod of thy Fatherly correction: evermore also supporting us, as our most gracious shepherd (whilest thy true, though weak and poor Flock) by thy Staff of Comfort. And thou Son of *David*, that knowest the mercilesse condition of Satan, and cruel men his cursed instruments, we humbly beseech thee never to deliver us over unto their power, but save & defend us & all thy people evermore from the hands of all our Enemies, both Bodily and Ghostly: and more particularly at this time,

we

we earnestly beseech thee O heavenly Father, by the mediation of that thy Son Jesus our only mediator, to be mercifull to those that are gone out from us, or joyn'd with us, or stand out for the Truth, or any righteous cause, and give that issue to the present troubles of thy Church, as may make most for thy Glory, the advancement of thy Truth and Gospel, the relief of all thy distressed People, in all those parts of thy troubled Church; and for the establishing of Truth & Peace in this our Land, May it please thee once to recal our brethren

from the dominion of that Mystery of Iniquity, as also fail to shield & secure us & all other professing thy Name and Truth, from that cruel Faction; which, as if they delighted in Blood, have already spoiled so many Nations. Lord thou only art the Catholique King, we can acknowledge no King over all the Earth but thy self, nor any universal head over all thy Church, but that only Arch-bishop of our Souls, thy Son Jesus, our blessed Saviour to whom al power is given, both in Heaven and Earth. Arise then thou Lord, to whom the kingdoms

doms belong, and shew thy self, and let not thy Man of the Earth any longer exalt himself, lest he be too proud, and lest he ascribe to himself, or to his Graven-Images, or vain Idols, the conquest that thou shalt see & suffer over thy people. *Not unto us O Lord, not unto us, but to thy Name be the Praise.* For the honour of thy Name arise before *Ephraim, Benjamin,* and *Manasses*, before *Great Britain*, and other Countries that call upon thy name. Arise and shew thy self for us, for on thee only doe we call; we call on thee to

save

ve us and our forces, and
hy people now in more
anger. How, and in what
manner, and at what time
fully to declare thy salva-
ion, we refer to thy hea-
enly wisdom, only in
he mean time, that it may
please thee to sanctify and
ave, to preserve & provide
or them & us, & all thine,
both in Field, at Sea, (and
City) protect and defend,
deliver them, us, & ours, at
home & abroad. And thou
great Shepherd of *Israel*, be
pleased also to take down
more and more the pride
of the man of Sin, that
hath and would exalt him-
self against thee. Asswage

thou

thou the malice of thos
who are enemies to us, o
to any of thy people, and
evermore confound al
their devices, that we be
ing armd with thy defence
may ever more and more
give praise to thee, which
art the only Author of our
Peace, and giver of all Vi-
ctory. And all this good
Lord, for us, for them, for
al thine, not for our merits,
but for thy great mercies
sake, and for the truth sake
of thy gracious promise in
Jesus Christ our Lord and
only advocate and redee-
mer, to whom with thee O
Father, & the Holy Spirit,
be all praise & glory, now

and

nd for evermore, *Amen.*

A Godly Prayer.

O Mercifull Father, and Lord of Heaven and Earth, we come efore thy presence to orship thee, in calling pon thy name, and in iving thanks unto thee. nd though our duties & ur very necessity call us er unto, yet we confess, ur hearts to be so dull & froward, that unless thou e mercifull unto us, to each us how to pray, we hall not please thee, nor rofit our selves in these uties, we therefore most umbly beseech thee to

raise

raise up our hearts with
thy good Spirit, and so to
dispose us to Prayer, that
with true fervency of
heart, feeling of our wants,
humbleness of mind, and
Faith in thy gracious pro-
mises, we may present our
sutes acceptable unto thee,
by our Lord and Saviour
Jesus Christ. And thou, O
Father of all mercies, that
hast called us unto thee,
hear us, and pity thy poor
Servants; We have in-
deed sinned wonderfully
against thee, through
blindness of mind, profa-
ness of Spirit, hardness of
heart, self-love, wordli-
ness, carnal lusts, hypocri-

sie,

se, pride, vanity, unthankfullnes, infidelity, and other our nativecoruptions, which being bred in us, & with us, have defiled us, even from the womb, and unto this day have broken out as plague Sores, into innumerable transgressions of thy holy Laws, the good ways whereof we have too carelesly, if not willingly declined from, and have many times displeased thee, and offended our own Consciences, in choosing and following those things which thou hast most justly & severely forbidden us; and besides all this, we have too long

stood

ſtood againſt the gracious means of our converſion, or at leaſt not ſtooped and humbled our ſelves before thee aswe ought, although we have wanted none of thoſe helps which thou vouchſafeſt unto thy wandring Children, to fetch them home withall; for we have had (together with thy glorious works) thy word caling upon us without, and thy good Spirit within, and have been ſollicited by promiſes, by threatnings, by bleſſings, by chaſtiſing, and by examples of all ſorts, and eſpecially by thoſe wonderfull deliverances of our

ſelves above any other of thy Servants, and of our *Land* above any Nation in the World, and yet our corrupted ſpirits cannot become wiſe before thee; to humble themſelves, and rightly to acknowledge thy goodneſs, we will not take heed as we ought, and as thou moſt juſtly doeſt require, and mayeſt expect of us. Wherefore (O Lord God) we doe acknowlege thy patience to have been infinite and incomparable, in that thou haſt been able to hold thy hands from revenging thy ſelf on us thus long, and yet pleaſeſt to hold open

the Door of Grace, that we might come in unto thee and be saved. And now O blessed Lord God, we are desirous to come unto thee, how wretched soever in our selves, yea, our very wretchedness sends us unto thee, unto thee with whom the Fatherless, and he that hath no Helper, the Sinner also, and he that hath no merit, finds Mercy and Grace. But we come to thee in thy Sons name, not daring to come in out own, in his name that came for us, we come to thee in his mediation whom thou hast sent: in him (O Father) in whom

whom thou hast professed thy self to be wel-pleased, we come unto thee, & doe most humbly beseech thee to pity us, & to save us for thy mercy sake in him. O LORD our GOD, our sins have not out-bidden that Blood of thy holy Sonne, which speaks for our pardon, nor can any be so infinite as thou art in thy Mercies: And our Hearts (O God thou seest) are desirous to have peace with thee, and war with our lusts, & wish that they could melt before thee, & be dissolved into Godly mourning for all that filth that hath gon through thē

and defiled them; and our desires are now to serve & please thee, and our purposes to endevour it more faithfully; We pray thee therfore for the Lord Iesus sake, to seal up in our consciences thy gracious pardon for all our sins past, & give us to feel the consolation of thy grace shed abroad in our hearts for our eternal comfort and salvation. And that we may know this perswasion to be of thy Spirit, and not of carnal presumption (blessed God) let those graces of thy Spirit which do accompany Salvation, be poured out more plentifully

fully upon us, increase in us all Godly knowledge, faith, patience, temperance, meekness, wisdom, godliness, love of thy Word, thy Saints, and Servants, zeal of thy Glory, give us judgement to discern the difference of good and ill, and also of things present which are temporary, and things to come which are eternal.

Make us yet at the last wise-hearted to lay up our Treasure in Heaven, & to set our affections more upon things which are above, where Christ sits at thy right hand. And let all the vain and transitory in-

ticements of this poor life appear unto us as they are, that our hearts may be no more intangled and bewitched with the love of them. O Lord God our God, thou hast dearly bought us to thy own self, give us so honest hearts as may be glad to yeeld thee possession in thine own, and be thou so gracious as yet to take thē up, though we have desperately held thee out of them in times past, & be pleased to dwell in us, and in our Land, and reign in us, and among us by thy holy Word, and powerfull Spirit, that we may be sure to reign with

thee in thy glorious Kingdom, according to thy promise in thy Word, through him that hath purchased that Inheritance for all that trust in him; & seeing thou dost so promise these graces & mercies to us as that thou requir'st our industry and diligence in the use of such means as serve thereto good Lord, let us not so cross our prayers for grace, as not to seek that by diligence, which we make shew to seek by Prayer, lest our own ways condemn us of Hypocrisie. Stirre us up therefore (O Lord) to the frequent use of prayer, to the often and serious rea-

ding, hearing, and meditating of thy Holy Word; reach us to profit by the conversation of thy people, and to be profitable in our own; make us wise to apprehend al opportunity of doing or receiving spiritual good, strengthen us with grace to observe our harts and ways, to retain them in good order, or to reduce them quickly. Let us never think any company so good as thine, or any time so wel spent, as that which is in thy Service, and in beautifying of thine Image in our selves or others. Particularly, we pray thee open our eys to see our own na-

tural infirmities, & to discover the advantages which Satan gets thereby. And give us care to strive most, when we are most assaulted and endamaged. And thou O God, that hast promised to bless thine own Ordinances, bless all things unto us, that we may therby grow in grace, & in knowledge, faith, love, and all heavenly vertues, and so may shine as lights in this dark world, giving good example to all men, and may at the end of our Race rest and lie down in the peace of a good conscience, embalm'd with a good re-

port, and may leave the
bleſſing entailed unto ours
after us for an inheritance.
Theſe O Father are our
ſpecial ſutes, wherein we
beſeech thee to ſet forth
the wonderfull riches of
thy grace towards us, for
Chriſt Jeſus ſake, and as
for this life, and the things
thereof, we crave them of
thee, ſo far as may be for
our good and thy glory,
beſeeching thee to pro-
vide for us, as unto this
day, in mercy. And when
thou wilt humble or exalt
us, govern us ſo long, and
ſo far in all conditions and
changes, as we may cleave
faſt unto thee our God un-

changeably, rejoycing in thee and thy unchangeable love above all things; esteeming thee our portion and sufficient inheritance for evermore.

Now what grace we crave for our selves, (which are here before thy presence) we humbly beg for all those that any way belong unto us, & that by duty or promise we owe our Prayers unto, beseeching thee to be as gracious unto thē, as unto our own souls, & especially to such of them as in respect of any present affliction or temptation may be in special need of some more

spee-

speedy help and comfort from thy mighty hand. Yea our LORD GOD we humbly desire to blesse with our Prayers the whole Church, but more especially our Nation, and therein the Kings most Excellent Majestie, our Soveraign Lord (King Charles) also all that be in Authority amongst us, beseeching thee to follow him and all of them, with thole blessings of thy protection & direction, which may preserve them safe from the malice of the World, & of Satan, & may make them in their great places faithful to thee, for

the

the good of thy Church and People, and their own eternal happiness and honour. LORD look mercifully on those in the Church that are under the Cross. And we beseech thee to furnish all Churches, especially in this Land, with faithfull and fruitfull Ministers, & to bless their lives and labours for those merciful ends and rules to which thou hast ordained them. Sanctifie thy people, O God, and let them not deceive themselves with formality of Religion, instead of the power thereof, give them grace to profit both by their favours, and

by these Chastisements which thou hast sent either in particular, or in general successively, or mixedly among them, or upon them. And Lord, suppress that rage of sin, and prophanesse in all Christian States which breeds so much Apostacy and defection, threatning the taking away of this light from them, Confound O God all the counsels and practices of Satan and his ministers, which are or shal be taken up against thee, and the kingdom of thy dear Son. Call in the dispersed Jews, and make up the fullness of the Gentiles,

tiles, that thy name may be glorious in all the World, the days of iniquitie may come to an end, and we with all thine Elect people may come to see thy face in glory, and be filled with the Light thereof for evermore.

Grant these our humble Petitions, good Father, for Christ Jesus thy dear Son, our blessed Saviours sake, to whom with thee, and thy Holy Spirit, be all glory and praise now and for ever, *Amen.*

A Special Remedy for a sick Soul; whereby the Sinner may recover himself from the Valley of Fears, to the Hill of Joy; Or a Meditation for the Plague.

67 FIrst, Fast and Pray, & then take a quart of Repentance of *Ninivy*, and put in two handfulls of Faith in the Blood of Christ, with as much Hope & Charity as you can get, and put it into a Vessel of a clean Conscience, then boyl it on the fire of love so long, till you see by the Eyes

Eyes of Faith, the black Foam of the love of this World, stink in your stomach, then scum it off clean with the spoon of faithful Prayer. When this is done put in the Powder of Patience, and take the cloth of Christs Innocencie, and strain all togeather in his Cup. Then drink it burning hot next to thy heart, & cover thee warm, with as many clothes of amendment of life as God shall strengthen & enable thee to bear, that thou mayst sweat out all the Poyson of Covetousnesse, Pride, Whoredom, Idolatry, Usury, Swearing, Lying,

ing, with such like. And when thou feeleſt thy ſelf altered from the fore-named Vices, take the Powder of Say-well, and put it upon thy Tongue, but drink thrice as much Doe-well daily; then take the Oyl of Good-works and anoint therewith thy Eyes, Ears, Heart & Hands, that they may be ready & nimble to miniſter to the poor Members of Chriſt. When this is done, then in Gods name ariſe from Sin willingly; read in the Bible daily, take up the Croſs of Chriſt boldly, and ſtand to it manfully, beat all Viſitations patiently

ny, continually, rest
ankfully, and thou shalt
e everlastingly, & come
the Hill of Joy quickly;
o which place hasten us
good LORD) speedily.

The Prayer of King Edward the sixth.

LOrd God, deliver me out of this miserable & wretched life, & take me among thy chosen, not my will, but thy will be done. Lord I commit my spirit to thee: O Lord, thou know'st how happy it were for me to be with

with thee: yet for thy cho-
sens sake, send me life and
health; that I may truly
serve thee. Oh my Lord
God, bless thy people, and
save thine Inheritance. Oh
Lord God save thy chosen
People of England, Oh my
Lord God, defend this
Realm from Papistry, and
maintain thy true Religi-
on, that I and my people
may praise thy Holy
Name.

FINIS.

THANKFUL L. REMEMBRANCES, OF Gods Wonderfull Deliverances of this LAND.

PSAL. 72. 18.

Blessed be the Lord God, even the God of Israel, which only doth wonderfull things.

PSAL. 51. 15.

O Lord open thou my lips, and my mouth shall shew forth thy Praise.

Printed for *Francis Leach*, 1656.

THANKFUL

REMEMBRANCES

OF

God's Wonderful

Deliverances of this

LAND.

PSAL. 72. 18.

Blessed be the Lord God,
even the God of Israel,
which only doth wonderous
things.

PSAL. 51. 15.

O Lord open thou my lips,
and my mouth shall shew
forth thy Praise.

Printed for Francis Leach.

1678.

Treason.

I was by the mystical
e Lord Mounteagle.

rvation, therefore I would
at this place. For God &
rtisement, but retire your
appearance of any stir yet I
em. This councel is not to
s soone as you have burnt
tection I commend you.
right Gent:
ut.
ot:
ates Catesbies man.
he Billets 1000.

THANKFULL *Remembrances of* Gods wouderfull Deliverances of this Land.

A Thanksgiving for our deliverance from the unmatchable Gun-powder-Treason. 1605.

69 O Lord God the great Deliverer and Defender of those which alwayes seek and trust

truſt in thee? Accept, we humbly beſeech thee, this our poor, but hearty Thankſgiving for thy gracious providence over us, and our wonderful deliverances. We acknowledge, if thou hadſt dealt in Juſtice according to our long and grievous provocations, thou mighteſt have cut off Branch and Root in one day, blown up King and Kingdom at one clap. Nay, if notwithſtanding our preſumptions againſt thee, thy wonderful protection had not been over us, there had not been left us a being. For our Enemies had undermined us,

they

they had digged into the deep as if they would have made a Covenant with Hell and the Pit for our utter destruction. They had made a strong combination, and though their councel was against the LORD & his Anointed, yet had they bound the assurance and secrecie of it with the Sacrament of the Lord, so their consultations were hid and covered in darkneſſe, and it was a plot past mans finding out. But thine eyes, O Lord did see their villany, & thine ears did hear the cry, not of us, who knew nothing, but of our extre-

mities, which thou hadst pity on, for thou brokest the bonds of the ungodly, and didst frustrate the counsel of thine Enemies, and did enough to make them see that there is no counsel against thee, or thy people which fear Thee and call upon thy Name: Thou deliveredst even us, our King, our Queen, our Prince, our Nobles, and our whole State of all degrees to be assembled in Parliament at that hour, from the power of Darkness, and from the Fiery Furnace which was prepared for us, not to make Brick, but either Brick or

nothing of us. How did we then see, what we have often heard out of thy holy word, that before they cry thou wilt hear, and while they yet speak thou wilt help? O how nigh art thou to them that call on thee, even to all such as call on thee in truth! Surely thou wilt hear their cry, and wilt help them. *Lord what is man that thou art mindfull of him, or the Son of man that thou so regardest him?* What is this little part of the world, that thou shouldest set thine eyes of Providence on it so, as to shew thy self a watchman for us

that never sleepeth, and whose care of us cannot be either corrupted by the wicked and wealthy Men of the Earth, or frustrated by the deep and crafty Fiends of Hell? What O Lord was the zeal of those Saint-makers, that they would have sent up at once such a company to Heaven in fiery chariots? No, no, the Lord was not in the fire that set them on work, nor would they be in those fiery works. O what a desolation and misery had fallen upon us, if thou hadst not been on our side, when men rose up against us? They had swal-

ſwallowed us up quick when they were ſo wrathfully diſpleaſed at us; Yet if thou hadſt not been on our ſide, not only the living had been ſwallowed up, but the noiſe of that blow would even have raiſed the dead, razed the foundations of the Earth, and rent in ſunder thoſe everlaſting Monuments; our Laws and Statutes had been turned to duſt, our whole Land into miſery and utter deſolation; we had (as we had too juſtly deſerved) been ſcarce left as *Sodom*, we had been made like unto *Gomorah*; *Zim*, and *Obim*, had dwelt

in our Houſes; Superſtition had raged in our Church, and Treaſon had reigned in our Land: But it pleaſeth thy controuling wiſdom ſo to bring it about, that the deceiver ſhould be deceived, the greedy devoured; and the ſame Pit which the malicious digged, themſelves ſhould fall into it. For as by Powder they intended to blow it up, ſo diddeſt thou firſt amaze them with a blaſt, and by it were ſome of them ſent to their long Home from their own Houſes, while they were hatching this miſchief for us; as they made

made Wood a colour to hide their malice under, so some perished by the tree.

The Instruments, as Powder, Wood and Fire, which they prepared for our destruction, by the same means were they destroyed. Now as thou hast often made bare thy Holy Arm, and we still find it stretched out for our wonderfull deliverance, so do thou make it a mean, good Lord, that all our Neighbours, yea, that all the world may see that thou art our Saviour, and with us learn to put their trust in thee, & that their

deſtruction may be a warning to the reſt of that viperous brood ſpeedily to leave their damnable wayes, leſt they follow their deſtruction. But it is we that are eſcaped as a Bird out of the ſnare of the Fowler, the ſnare is broken, & we are delivered. For which ſo gracious and wonderfull deliverance of that fifth of *November*, 1605. let us, and our poſterity after us, with Bonfires, Trumpets, Shawms and Pſalms, laud and praiſe thy holy name on the fifth of *November*, yearly for ever: and let us not only keep one day

year-

yearly in our publik cogregations to praise thy great and glorious name, but let us all which at least as yet live by that preservation, be never forgetfull; privately to acknowledge before thee, and unto thee, that thou art the Almighty and never-failing Saviour of all that put their trust in thee; and let those that come after us praise thee for us from generation to generation, for ever and ever.

Amen.

A Thanksgiving for our deliverance from the Spaniſh Invaſion in 1588.

71 O LORD our God how glorious and excellent is thy Name, whoſe ſtrength and power extends to the utmoſt parts of the Earth, and whoſe Wonders are wrought upon the Seas, and miracles upon the dry Land, at whoſe anger the heavens flie, the Earth diſſolves, and the Seas make a noiſe: who doſt command the raging Tempeſts and

The Thankfull Reg

The whole fleete, { 150 Shipp
65 Galleo

Some a { 1000, Some, 800 } Tun

25. Vrea { 700, and 500. } Tu

19 Pinaces, some 100. so

With these were to joy
tomes, with 90, horse a
ven, and 2000 empty

Also the Duke of Pa
Companies 130, Ensig
Spaniards, 90 Almas
buted a Million of

The Thankfull Renembrances of the 7th. of August, 1

description of the

The whole fleete,	150 Shippe, 65 Galloons,	20 Carvils. 13 Zabras.
Some a	1000, Some, 800 Tunne.	10 Faluas, six Oares a pe
		4 Galasses 4 Galleyes. Burthen of 57868 Tun
25. Vreas	700, and 500 Tunne.	In some 50 Ordnance a 2630 peeces of Ordnance great and midle Culvers and some great Cannons.
39 Pinnaces, some 100. some 70. Tun,		

With these were to joyne the Duke of Parma, and he commanded tomes, with 90, horse a peece with bridges, and two Ovens in ven, and 2000 empty Caske to choake havens, and to make Bri

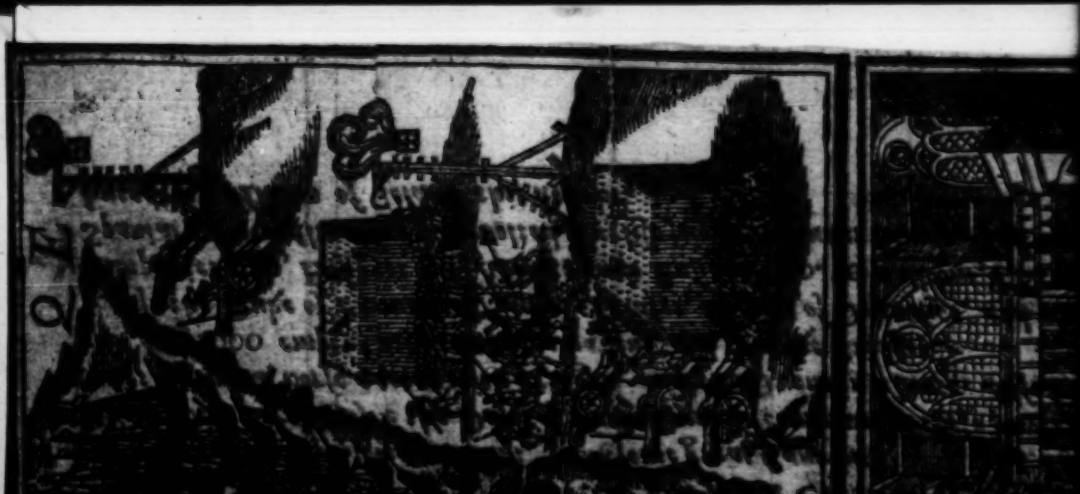
Also the Duke of Parma had Sadles, Bridles, all sorts of Ore Companies 130, Ensignes 56, Men to each Ensigne 100. 10 Spaniards, 90 Almaines, 7 Revolted English fugitives, under buted a Million of Gold to this designe.

...ng, 1588. from the Spanish Armada, with a true ... of their strength.

...bras.	171 Ensignes.	108 Surgions
...s a peece	8650 Mariners	22 Gentlmen to
...hen of all	19295 Souldiers.	attend the duke
...8 Tun.	2808 Gallyslaues	50 Seruants.
	224 Volentiers.	17 Super-inten-
...nce a pece,	455 allowed Seruants.	dents
...dmice,	401 Seruants.	100 Seruts to the
...Culverins,	167 For the Cannon.	office of justice.
...nons.	85 For the Hospital.	108 Churchmen

...nanded these powers. 32 Ships of Warre, 70, Flat bet- ...s in a boate. Also he had 200 Boats in New-Port Hae ...e Bridges.

...of Ordnance and Munition, with 4900, horse 1 Foot ...0, 10 wallons, 8 Scots 6 Burgundians, 30 Italians, 60 ...ndge Stanly, Westmorland, and Iages. The Pope ...



A Thank full Remembrance

nce
1588

A Thankfull Remembrance
1588

and ſtilleſt the bluſtring winds, making them the Inſtruments to fight againſt thy enemies and helpers of thy Servants, who by the watery Elements ſhewdſt thy power, and declaredſt thy ſtrength when we were beſet with fear: our Beacons burning, our Souldiers marching, our Countries muſtring, our Armies incamping, our Ships preparing: when we were even faint with ſorrow, and fear over-run the Land, when our enemies Gallies, Galliaſſes, and Ships came with full ſail for to aſſail us, with their murthering Peeces,

and

and more murthering purposes for to destroy us by whole multitudes, they brought their Whips to scourge us, their Seals to make us out for slavery, their invincible Navy had hem'd us in: But when they swelled in their pride, and grew confident in their Arm of Flesh, when they had even set sight upon our Land, and counted all their own, then even when they were in expectation presently to take our Land from us; and in assurance of presumption to slay our strong men, and torture our young men, to

raviſh our Wives, and to deflour our Virgins, to triumph over all, and to tyrannize and glut themſelves with our blood, when they thought all their own, their Ships at anchor, their Navy being grapled and conjoyned in one for our utter deſtruction; Then O Lord God our heavenly father, it pleaſed thee to look down from thy glorious Throne upon us miſerable wretches, and to remember the glory of thy name, called on amongſt us, and therefore at that inſtant to put ſuch courage into the heart of our ever renowned

nowned *Elizabeth*, that Kingly Queen, as in person to goe forth to view her Royal Army, and incourage her Souldiers: which then attended the Enemies approaches. And thou (O Lord) when we could make our selves strong only by Prayer to thee, and cried and called for thy help and succour; then it pleased thee to give valour to our Captains, to give wit and understanding for good projects and worthy inventions, yea to make the Winds, the Fire, and the Air, with the Waves and Waters, & all to be on our

sides,

sides, and to fight the battle for us thy poor unworthy servants, and then by thy gracious providence thou didst put fear in our Enemies hearts; and the better to cause that we might know it to be thy doing, even at Midnight when we could not see to fight, thou sentest a gale of Wind to carry Flames of fire for us to get victory upon the Water against our Enemies: For the which most happy victory desirous to shew our thankfullness to thee (O Lord of Hosts) as then we had our Enemies Banners displayed in the chiefest preach-

preaching place of this Land, & ſung an heavenly *Haleluiah* of praiſe to the Glory of thy Name in all our publike Aſſemblies; ſo every one for our own particulars are ever bound to have in mind, how upon the 7. of *Auguſt* 1588. thou wroughteſt that great deliverance of this Land from that proud Navy of the cruel *Spaniards*, and to bleſs and praiſe thy glorious name from one generation to another; both now and for ever,

Amen.

A Thanksgiving for the deliverance of this Land from popish superstition and Tyranny.

72 O Lord God we do acknowledge that we come late with our sacrifices, so that we deserve that thou shouldest have no respect either to them or us. For until we are stricken with some fear of more danger; we scarce do in particular bethink our selves, nor then as we ought, for former deliverances: Fear of more Plots, makes a little to remember the Powder-Plot, and noise of new and greater pre-

preparations to war and destruction have forced us to account that most savage Massacre of the People of this Land intended by that *Spanish Armado*, and so are we desirous now to insinuate with thee (O Almighty God) for new favours, by striving more particularly every man some way to remember and acknowledge thy former mercies, And yet there was a deliverance beyond these already mentioned from the Tyranny of Popish Superstition & Idolatry, of which we have not yet thought, or at least not yet

yet in this our ſpecial Thankſgiving acknowledged. For in the year 1605. Had not the Lord been on our ſide when Men roſe up againſt us, they had then ſwallowed us up quick, when their wrath was inflamed, and the Fire almoſt kindled; yet that Fire had but reached our Bodies, and thou (O God) couldſt have delivered us in that fire, as thou didſt the three Children, that it ſhould not ſo much as have ſcorcht our Cloaths, yea thou didſt ſo deliver us, and more, when as the Actors themſelves were licked up with the flames

of

of their own Fire: But there was a Fire that stuck at our Souls, not only the feigned burning Fire of Purgatory, but the Fire of Spiritual Whoredom and *Romish* Idolatry, that would even have reached & over-reached our Souls, the fury thereof would have drunk up our Spirits; yea all the true pious Graces of thy good Spirit in us. In the deliverance in the year 1588. the Waves, yea the proud Waves, although they threatned horribly, yet could they but have drowned our Bodies: but in the swelling time of Popery there were

were proud Waves, that did, and would ſtill have gone over our Souls, yea, thoſe proud Waves of blind, ſuperſtition and Popiſh Tyranny would have gone over our Souls, What thanks can we render unto thee (O God) that didſt not ſtill give us over as a prey unto thoſe Teeth whereby Death and Hell would have gnawn upon us, and never conſumed us, praiſed be thy Name O Lord, who didſt then ſave ſome of our fore-fathers, by plucking them as brands out of that fire, as *Lot* out of *Sodom*, thou didſt ſave them from that

Spi-

Spiritual Deluge, as *Noah* and his Sonnes from the drowning of the whole World, praised be thy Name for them. But what praise can we yeeld unto thee O Lord, sufficient for our selves, to whom thou hast continued this rescue now more than from one generation to another, and stil continuest it? Our best thanks, O Lord, are lesse than the least of thy other Mercies in delivering us from temporal dangers. Then loe here a Reason Lord, why we have been so long and must be still, as good as mute and still, in this great deliverance

from

from the eternal ruine of our Souls; because we can never sufficiently praise thee for these favours of eternity, till we come to eternity there to praise thee for ever and ever: Yet in the meantime, O Lord we desire to acknowledge the Glory of thy Grace, as we may be able to conceive and consider it.

These *Marian* days of persecution were fierce & cruel, in them thou didst hide thy face from thy Church in this Land, but it was but for a moment in comparison of the Mercy which followed

in

in the days of blessed *Elizabeth*, that great Instrument of thy Glory and our good. Thy people did then hide themselves in their Chambers, nay in the Dennes and Cave of the Earth with the old Saints: But it was but for a very little time, in respect of the time wherein thou hadst inlarged us? and brought us forth into the gracious liberty of the Sonnes of GOD; When thou didst bring her from the Prison to the Palace, and not only as *Joseph*, to be a Prince in *Ægypt*, but to be Queen of thine own peculiar people, which thou

thou didst bring back her captivity and ours, as the Rivers in the South, then was this our Church as in a dream, and when we saw it was a truth, then were our mouths filled with laughter, and our tongues with joy; and though the *Michols* of *Sauls* House may deride and scoff at these devout Exultations and Divine Raptures of thy Servants, yet let us with holy *David* be content to be more vile in their sight, while thou shalt please to continue their burthen, and that our Songs which we make to thee in our own Land,

and our rejoycings in thee, may prove more burthensome to them, and good Lord, do not thou ever suffer our thankfulness to fall so low, as to make thee cut off thy loving kindness in displeasure, or our sinfullness to grow so high, as to dampe that light of thy Gospel amongst us, or to cause thy hand to remove our candlestick, but make it firm (O Lord) by thy power, and enlarge the light thereof into all the Congregations of this Kingdom. Let it also break into their Houses that shut their Doors, and into

their

their Hearts that ſhut their eyes againſt it; and for the better promoting hereof, as thou didſt bleſs the Patriarch of thy Church, great *James*, our late dread Soveraign, as the Man of thy right hand, and diddeſt ſend him amongſt us to continue the Light of thy Goſpel, from the days of that famous *Elizabeth* till now: So we beſeech thee moreover, to bleſs his Son our gracious Soveraign of happy being, that he may defend us in the ſame untill his death; bleſs alſo the heir of his Crown Prince *Charles*, and at laſt com-

mend it to those that come after, in no less, but rather greater lustre. Good Lord make this his only Son, as thy Son, and as thy pleasant Child; that he may take delight in thee, and in the remembrance of thy great and Holy Name. Let thy Name be to him as a strong Tower; to which he may alwayes resort; O gracious LORD God, do thou so establish the Kings Throne, and his Posterities in Truth and Judgement, that they may not only be constant in the professing; but strong in promoting of thy Truth, for defence of thy Faith

and the maintenance of all Just and Righteous Causes, so shall their Glory be great in thy Salvation, and our Salvation great by that glory of thy grace, which by them thou shewest us. And so shall we and ours after us, offer sacrifices of praise and thankfulness to thy glorious name, from generation to generation for evermore.

Amen.

A Thanksgiving for the miraculous stay of the Plague, and our gracious preservation from it.

1625.

O Father of Mercy, and GOD of all consolation, our only hope and succour, which art still (as ever) our help in time of need, our refuge at all times: Upon the bended knees of our Souls we give thee most hearty thanks, for all thy unspeakable [illegible] with which thou hast continually preserved us, and for thy gracious Providence over us unto this

this day. Let us remember before thee, the times of our distractions, when with frighted horrour we did run and flie for our lives in the sight of Death, and thy destroying Angel, which thou hadst set with his drawn Sword in the midst of our great City, and in divers parts of this Land; yet as we fled, knowing we could not flie from thee, and finding our sins hang fast on us, we looked every hour to fall into the Pit, or to be reached by thy hand. Heaven indeed stood open to receive the godly, & happy they that went thither,

but Hell gaped also to receive the wicked and ungodly, and wo to them for ever. The Bells were still tolling to call some or other to their last home, and our hearts always trembling for fear of our selves, or our eyes weeping for loss of our friends; whersoever we went, at home or abroad, griefs and lamentations were our Companions, sighs and sobs our Comforters, whilst woe and misery were our dayly objects. The dross of this World was then worth nought; we would have given all that we had, so we might have

have bribed Death, and taken any condition for longer life. But no man might ransom himself, or redeem his Brother. The raging Pestilence took away rich with the poor, the young with the aged, leaving our houses desolate, did fill our Sepulchers with the Dead: But now when thine angry countenance had a while been bent against us to make us look back upon our selves, and we were almost past hope, when in our judgement, the flying sickness was most likely to scatter further into all parts of the Land, then when we

were in the midst of this misery, thou remembredst thy mercy, then thou of thy great goodness and free favour, turn'dst the fury to clemency, and when in Justice thou mightest have swept us all from the face of the Earth, and never more to let us have been a People, Then commandedst thou the slaying Angel to sheath his Sword, & in the midst of this our desolation, it pleased thee most wonderfully to command health and salvation, and to restore us suddenly to joy and gladness. We saw thy great mercies, O Lord, far to surpasse

pass our hope; and all the world doth see and know, that thou art more mercifull, then we can be thankfull, for thou hast restored health and comfort again unto us, and given yet a longer day to thine unprofitable servant, thou hast afforded us conditions of Peace, if we shall not now be unmindfull of them. Lord make every one of us whom thou hast preserved from, or delivered out of the jaws of death, wisely, carefully to make a right use of this respit, and to redeem the time, that none of us return with the Dog to his vo-

vomit, to run any longer after those sinnes, that so made us run from our Houses, and from our dearest Friends, and will, if we goe on in them without repentance, send us with a vengeance utterly from thy blessed Presence. But Lord be thou as wonderfull in rescuing our Souls from the power of our prevailing sins, as thou wert in delivering our bodies from that raging sickness, and settle our hearts in thy fear, that we may may ever find thy favour. And good Lord God, we beseech thee make us ever thankfully mind-

mindful of this great mercy to our ſelves, and wonderfull deliverance of our Land, from that noyſom ſickneſs, & fearfull Plague, and accept we pray thee, this our humble ſacrifice, where we deſire to offer up our ſelves with theſe our moſt hearty thanks and prayers unto thee, in the mediation of Jeſus Chriſt our Lord and Saviour.

Amen.

FINIS.

VERSES OF MANS MORtality, with others of the Hope of his Resurrection.

LIke as the Damask Roſe you ſee,
Or like the Bloſſom on the Tree,

Verses of Mans Mortality.

Or like the dainty Flower in *May*,
Or like the Morning to the Day,
Or like the Sun, or like the Shade,
Or like the Gourd that *Jonas* had;
Even such is Man, whose thred is spun,
Drawn out, and cut, and so is done.

The Roſe withers, the Bloſſome blaſteth,
The Flower fades, the Morning haſteth:
The Sun ſets, the Shadow flies,
The Gourd conſumes, and Man he dies.

Like

Verses of Mans Mortality.

Like to the Grass that's newly sprung,
Or like a Tale that's new begun,
Or like the Bird that's here to day,
Or like the pearled Dew of *May*;
Or like an hour, or like a span,
Or like the singing of a Swan;

Even

Even such is Man who lives by breath,
Is here, now there; in life, and death,
The Grass withers, the Tale is ended,
The Bird is flown, the Dew's ascended,
The Hour is short, the Span not long,
The Swan's near Death, Mans life is done.

Like

Like to the Bubble in the Brook;
Or in a glaſs much like a Look,
Or like a ſhuttle in Weavers hand
Or like the writing on the Sand,
Or like a thought, or like a Dream,
Or like the gliding of the Stream;

Even such is Man, who lives by breath,
Is here, now there; in life and death,
The Bubble's cut, the Look's forgot,
The Shuttle's flung, the Writings blot,
The Thought is past, the Dream is gone,
The Water glides, Mans life is done.

Like

Verses of Mans Mortality.

Like to an Arrow from a Bow,
Or like swift course of watry flow,
Or like the time 'twixt Flood and Ebb,
Or like the Spiders tender Webb,
Or like a Race, or like a Gole,
Or like the dealing of a Dole;

Even

Even ſuch is Man, whoſe brittle ſtate
Is always ſubject unto Fate.
The Arrow's ſhot, the Flood ſoon ſpent,
The Time no Time, the Web ſoon rent,
The Race ſoon run, the Gole ſoon won,
The Dole ſoon dealt, mans life firſt done.

Like

Verses of Mans Mortality:

Like to the lightning from the Skie,
Or like a Post that quick doth hie,
Or like a quaver in short Song,
Or like a journey three days long,
Or like the Snow when Summer's come,
Or like the Pear, or like the Plum;

Even ſuch is Man, who heaps up ſorrow,
Lives but this day, and dies to morrow.
The Lightning's paſt, the Poſt muſt goe,
The Song is ſhort, the Journey's ſo,
The Pear doth rot, the Plum doth fall,
The Snow diſſolves, and ſo muſt all.

VERSES ON MANS RESURRECTION.

74 LIke to the Seed put in Earths womb,
Or like Dead *Lazarus* in his Tomb,
Or like *Tabitha* being asleep,
Or *Jonas*-like within the Deep.

Or

Or like the Night, or Stars by day,
Which ſeem to vaniſh clean away;
Even ſo this Death Mans life bereaves,
But being Dead, Man Death deceives.
The Seed it ſpringeth, *Laz'rus* ſtandeth,
Tabitha wakes, and *Ionas* landeth.

Verses of Mans Resurrection.

The Night is past, the Stars remain;
So Man that dies shall live again.

Mors mea est vita mihi.

FINIS.

The Bell-mans sound for the fifth of *November*.

75 AWake *Britains* Subjects all with one accord,
Extoll and praise and magnifie the Lord,

The Bell-mans ſound for the 5 of November.

Humble your ſelves, and with devotion ſing,
Praiſes of thanks to God, for our moſt gracious King.
This was the night, where in a darkſom Cell,
Treaſon was found in Earth, but hatcht in Hell,
And had it took effect, what would avail our ſorrow?
The train being laid to have blown's up o' th' morrow.

Yet

Yet God our guide reveal'd the damned plot,
And they themselves destroy'd and we were not.
Then let us not forget him thanks to render,
That hath preserv'd and kept our Faiths Defender.

FINIS.

The Bell-mens ſound.

THE night's well ſpent, the Day draws nigh,
Awake from ſleep, and ſin defie,
All ſluggiſh ſloth expel away.
Have ſtill in mind the Judgement Day;

When

When Dead shall rise, and Trumpets call,
The grave shall open wide withall.
Awake from sleep, awake from sin,
With voice and heart to call on him,
Who from above pleas'd to descend,
From Satans Malice to defend

Our

Our forfeit Souls to that rich Grace,
Where we may still behold his Face,
Let us repair, and God implore,
That henceforth we transgress no more:
And that our joy be at this tide,
That we in him be satisfide.

Then

Then ſhall we all for his dear ſake;
Be bleſt aſleep, be bleſt awake.

FINIS.

THE CONTENTS of this Book.

1 *What prayer is.*

2 *What times we are to take for prayer.*

3 *First prepare thy heart, Then seek the Lord by prayer.*

4 *What gesture we are to use in prayer.*

5 *Why God sometimes doth not hear our prayers.*

6 *A direction in preparation to prayer.*

7 *A good mean to help us in our preparation, and to stir us up to prayer.*

8 *Some*

8 *Some special passages of Gods word gathered up, wherewith the poor Soul that is distressed may find comfort.*

9 *To help the Repenters faith by the mercy & grace of God in Christ, meditate on these and such like places.*

10 *Holy sentences containing usefull matter of meditation, and how to frame a Prayer.*

11 *The Readers Prayer.*

12 *Morning Prayer at our first rising from sleep.*

13 *Another Morning prayer.* 14 *A*

14 *A Prayer to be ſaid when we waſh in the morning.*

15 *A Noon prayer.*

16 *A prayer before meat.*

17 *A thanksgiving after meat.*

18 *An evening prayer.*

19 *A meditation at midnight.*

20 *A morning prayer for a ſervant.*

21 *An evening prayer for ſervants.*

22 *A prayer for Children.*

23 *A prayer for Sunday morning.*

24 *A*

24 *A prayer for Sunday Night.*

25 *A Soliloquy for Sunday at midnight.*

26 *A morning prayer for Munday.*

27 *An evening prayer for Munday.*

28 *A morning prayer for Tuesday.*

29 *An evening prayer for Tuesday.*

30 *A morning prayer for Wednesday.*

31 *An evening prayer for Wednesday.*

32 *A prayer at any time in the night, in the*

time of danger or fear.

33 *A morning prayer for Thursday.*

34 *An evening prayer for Thursday.*

35 *A Prayer for Friday morning.*

36 *A Prayer for Friday night.*

37 *A Trance or Soliloquy at midnight.*

38 *A Prayer for Saturday morning.*

39 A *prayer for Saturday night.*

40 A *prayer before a Sermon.*

41 A *prayer to be said af-*

after a Sermon.
42 A prayer to be said before the receiving of the Communion.
43 A prayer & thanksgiving after the receiving of the holy Communion.
44 A prayer to be used before Catechising.
45 A prayer to be used after Catechising.
46 A most effectual prayer against the plague in the time of danger.
47 A prayer for remission of sins.
48 A prayer for Gods graces.

49 A prayer for a quiet conscience.

50 A Prayer against wicked & carnal thoughts.

51 An humble confession of sins.

52 A Prayer to be said of all that are fallen into poverty.

53 A prayer in prosperity.

54 A prayer for all in distress at Sea, by storm or tempest.

55 A prayer for one that travels by land.

56 A prayer for a sick man.

57 A prayer for a woman

man in the time of her travel.

58 A thanksgiving after safe deliverance.

59 A prayer at the hour of death.

60 A trance at the time of death.

61 A prayer in the time of war.

62 A form of thanksgiving and prayer to be used of godly Christians in their families.

63 A heavenly Meditation.

64 A prayer for the acknowledging of God's goodness

nes's and mercy unto us.

65 A prayer for God's protection of his Church in respect of the present troubles of it.

66 A godly prayer.

67 A special remedy for a sick soul, whereby the sinner may recover himself from the Valley of Tears, to the Hill of Joy, Or a meditation for the Plague.

68 A prayer of King Edward the sixth.

69 Thankfull Remembrances of Gods wonderfull deliverances of this Land.

70 A thanksgiving for

our deliverance from the unmatchable Popish Gunpowder Treason, 1605.

71 A thanksgiving for our deliverance from the Spanish invasion, in 1588

72 A thanksgiving for the deliverance of this Land from popish Superstition and Tyranny.

73 A thanksgiving for the miraculous stay of the plague, and our gracious preservation frō it, 1625.

74 Verses of Mans mortality, with other of his Resurrection.

75 The Belmans sound of

of the fifth of November.
76 with other of the
Bellmans sounds.

The End of the Table.

B